Vol. VI. DECEMBER, 1891. No. 12.

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THE UNITARIAN

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THE UNITARIAN

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THE CONQUERING PURPOSE.

A SERMON BY REV. LEON A. HARVEY, DES MOINES, IA.

"And Caleb . . . said, Let us go up and possess it; for we are well able to overcome it."—Num. xiii. 30.

"Be of good cheer: I have overcome the world." John xvi. 33.

We need to see very clearly and to keep the fact perpetually before us that this Christian life for which we stand is a warfare. The saintliest men and women, as well as the lowest and most pitiable, are all able to cry with Paul, "When I would do good, evil is present with me." Always we stand facing a higher and a lower level of life; always we find it an effort to rise, for always something pulls us back and seeks to drag us down. There are great differences certainly in the hindrances which beset different lives. But it is surely a mistake to believe that any serious, earnest life was ever lived without fierce inward battles, without hours of temptation and struggle. Even though the man has long since ceased to yield, still the temptation comes, and he is forced again and again to say, "Get thee behind me, Satan!"

The temptations which beset us in life are twofold,—those which grow out of the circumstances about us and those which arise within us. The two passages of Scripture which I have quoted as texts will serve to illustrate this difference, and will furnish a basis for what I wish to say on each of these two aspects of the theme.

My first text is the utterance of Caleb, "Let us go up and possess it; for we are well able to overcome it." It is evident from this verse that the Israelites had one brave man among them. They had long been wandering over the desert wastes of Arabia, and were now looking longingly toward the fertile fields of Canaan, which their imagination pictured as flowing with milk and honey. A company of prominent men had been sent by Moses up into the mountains overlooking Canaan to "spy out the land." The land was indeed desirable; but the inhabitants were a strong, giant-like race, and they could see that their cities were well fortified. The faint-hearted immediately said: "We cannot undertake to conquer such a people. It is impossible." Caleb alone said: "Let us go up and possess it; for we are well able to overcome it." We cannot commend the ethics of Caleb, who thus shows his desire to destroy another nation that Israel might be cared for: we must remember it was the ethics of a semi-barbarous people living three thousand years ago. He knew no duty save what he owed to Israel, and thought it God's will that all other nations should perish that Israel might be saved. To his rugged nature duty was clear. This fair land, with its luscious grapes and fertile fields, was meant for Israel; and so Israel must be brave enough to claim it and conquer it. While the others, then, are crying, "Impossible!" while they are describing the inhabitants of the land as giants beside whom the Israelites were as grasshoppers, Caleb is saying, firmly and quietly, "Let us go up and possess it; for we are well able to overcome it." We can well believe that, with such a spirit, Caleb gathered a company of followers about him, and conquered a portion of the "promised land" where his descendants lived long afterward.

This Bible incident is illustrative of a great human fact. All through the history of the world we see the same thing repeated. Wherever, in the history of any nation or of any institution, heroic action has been called for, the great mass of men have looked impotently on and have cried, "Impossible!" At such a time only one brave,

clear voice has sounded from out the faint-hearted multitude, saying, "We are well able to do this thing." And in that one brave heart has lain for a time the hope of a nation or a world.

When the world was lying under the ban of mediæval superstition, when religion was degraded by magical rites and morals corrupted by indulgences or *privileges to sin*, then one man, in spite of the threats of enemies and the warnings of friends, was brave enough to renounce the falsehoods, dressed out in religion's name, and to call them blasphemous lies. And in the heart of Martin Luther the Reformation was born. He saw the fair land of sincerity and truth; and, though the giant pope and all his helpers occupied the plain, he said, "Let us go up and possess it; for we are well able to take it." When, during the dark days of our own Revolution, the heart of the nation was faint and sick, the magic words, "We can," were sounded in the ears of the discouraged, and there was fresh heart and hope. When others gave up, Washington stood firm. And when, during those dark days which preceded the Rebellion, the North looked with swelling heart and indignant eyes at the institution of slavery, almost all were saying, "We are sorry it exists, but we cannot help it." But Garrison said, "It must not exist." And so with Lovejoy and Brown and Phillips. Men might call them fools and fanatics, they might shoot Lovejoy, hang Brown, and mob Phillips, still they would die, saying, "The thing needs to be done, and we will do it." They felt with Caleb that it was God's will that this work should be done; and no giants could frighten them, no mobs dismay.

I have recently read the Life of Dorothea Dix, who went one Sunday afternoon in 1841 to teach a class of women in the Cambridge jail, and found some insane inmates in damp, filthy cells, with no fire to warm their shivering bodies in that cold New England climate. From that day forth she had found her mission. She went from jail to jail and from prison to prison through Massachusetts, and the condition of the unfortunate insane which she found is almost beyond belief. Men and women caged like beasts, shut up in foul pens, without light or fire, were to be found in every county of the State. And this, said their keepers, is the best that can be done for them. Many, no doubt, before Miss Dix, had said, "This condition of things is wrong"; but they had all turned their backs, and said, "I cannot help it." But here was one who said, "This outrage against the unfortunate and the helpless must cease." Men told her that her efforts would be useless, but she did not heed them. "'Impossible,'" as she later said, "was not in her vocabulary." She did not stop when the legislature of Massachusetts had granted her request, and had appropriated money for an asylum. She went to New Jersey, and soon the insane of that State were cared for. Thus was State after State taken up, and legislature after legislature carried. Nova Scotia and New Brunswick, England and the continent of Europe, answered her appeal. Everywhere asylums rose, and tender hands ministered to feeble minds. Thus was the impossible accomplished. One brave, determined soul in a frail, consumptive body wrought the miracle, and led thousands of her suffering fellows from the darkest dungeons and the cruelest confinement to the glad sunshine of tender pity and human love.

In smaller ways we see this magnificent triumph repeated in every strong, determined life. From the classic story of Demosthenes holding pebbles in his mouth to overcome his stuttering to the living example of some poor boy working with tireless energy for an education, we see examples of the true hero saying, "I can," and men and women about them saying, "You are sure to fail." From out almost every community all over the world some conquering life has come, not, indeed, to a world-wide conquest, but to a real and noble one. Not all, like Stratford-on-Avon, can boast of a Shakspere, or, like Nazareth, can tell us of a Christ; but almost every one can tell of some noble man or woman who has accomplished what friends and neighbors said could not be done.

And what does all this say to us? As we study human greatness in literature, in history, or in life, as we read of Alexander conquering the world in the name of Macedon, of Miss Dix conquering it in the name of pity and love, as we look into the faces of men and women who have succeeded where all the world said they must fail,

what does it teach us? Does it not tell us in clarion tones of the possibility in us all? No forest is dense enough to hide from the world a Garfield, no place so secluded that a Greeley will not find from it his way to eminence.

It is so easy to stand by and say that this is simply "good luck," that these men have drawn the winning card in the great game of life. But read the life of any one worthy a place in the world's list of heroes, and you will see that it was not luck, but tireless energy and consecrated effort, which have won distinction. Circumstances have indeed placed the promised land before them, but their own brave hearts and tireless hands have conquered it. Like Caleb, they have said, at first aloud, and then, when ridiculed and persecuted, kept saying in their secret hearts, "We are able to overcome." The difference between them and the common man has been the difference between Caleb and his companions. The common man has looked at the work of the world which needed doing, and has said, "I cannot do it." The Calebs of the world have said, "It must be done!"

I never can read the story or look upon the example of a human life that has come from some secluded nook in the world,—some unknown Nazareth,—and has done great things, without saying, That is an example of what the human mind and heart, once quickened and consecrated, have power to do. There is a greatness in me and in us all which thus goes forth to claim fellowship with the greatest. For us the same sun shines, the same seasons come and go, the same spiritual forces, ambitions, hopes, and fears are beating through our brains, and calling us to duty and greatness. It has not been exceptional conditions that have made them great, for they have come from the palace and the cottage alike. Some of the great ones of the world have grown to manhood in the cellars and garrets of cities. Many have come from quiet, secluded farms. Some have been prepared for the larger part they were to play in the damp, dreary coal mine or in the noisy factory. But always, I fancy, with a Lincoln splitting rails, with a Hugh Miller quarrying stone, there was that deep consciousness of power which said, as they caught now and then a glimpse of the great world beyond their humble tasks, "We are able to conquer these also." It is the same consciousness which stirs in us when we read the story of their lives, and are ashamed of the little we have done and are doing. For in our best moments the most of us are conscious of being able to do much more than we have done, much more than we have ever thought of doing.

I cannot dwell longer on this aspect of my theme; but I would beseech you to be loyal to those inner voices which claim you and ask you to be brave and strong. It is so easy to find an excuse when some unpleasant task is presented, so easy to say, "I am not able," and thus turn our backs upon some needful call, when the brave and noble and strong would say, "I *can* and *will*."

I am sure it must have occurred to you, while I have been speaking, that there are two types of conquest, two very different kinds of success. There is the conquest of Alexander and the conquest of Miss Dix; there is the triumph of Napoleon and the triumph of the Christ. You see how vast the difference is; and you see it is not enough for a man to face the world and say, "I will suceed." If he says that in deepest earnest, if the words are written there in the deepest heart of him, so that every failure only makes him repeat them with greater emphasis, then they become prophetic; and from out the hands of Fate herself he seems able to wrench the prize he seeks. Of course, this would not be true for every man; but it would, I believe, be true for multitudes who do not suspect their power. It is thus that at the bottom of every great achievement, whether it be the making of a fortune or the conquest of a world, there lie the greatness of the human mind and the power of the human spirit. The victories of Rivoli and Austerlitz were already shining in the eyes of that Corsican youth of twenty-seven who in 1797 took command of the armies of France. Here was a man to whom the Alps should be no barrier, whom the allied powers of Europe could not overthrow. And yet, as we think of Napoleon, our admiration refuses to pass into reverence; and, though we wonder at his genius, we can never turn our wonder into love. When we ask the reason for this, we discover that his life lacks the very quality to which love alone is given. It lacks the quality of sacrifice. Nay, the very opposite

of sacrifice, selfishness and greed, inspire it and possess it from the beginning to the end.

Certainly, there was heroism in his life; but it was not the deepest heroism. If we could get a glimpse into the inner heart of him as he rode to battle, it would be a very different picture from that in the heart of Jesus as he went to the cross. We should see that he who was once master of five-sixths of Europe was never master of his own selfishness. He overcame the world, and yet was mastered by his worldly greed.

There is another and a deeper meaning in those words of Jesus in which he said to his disciples, "I have overcome the world." Viewed from the standpoint of Napoleon, how utterly foolish and preposterous they sound! Here is a man who stands looking into the face of failure and death, and knows that, though he has a few sympathizing friends now, they will soon forsake him. He who had sought to be a great world-leader, had sought as a messenger of the Highest to usher in the kingdom of God, sees himself forsaken and alone, marching to a felon's cross. And then, with this vision before him, with its humiliation and its pain already present to his thought, he declares, "I have overcome the world." What would seem to us the bitterest failure is somehow, in the thought and heart of Jesus, translated into triumphant victory.

To understand a victory like that, we must forsake the standards of the multitude and cease to listen to the plaudits of the crowd. We must withdraw into that quiet solitude where the whirlwind and the earthquake do not disturb, where only "the still, small voice" is heard. Let me ask you to summon such a time, if it has lasted but an hour—nay, if it has lasted but a few brief minutes—in your own experience. Somewhere on your life-journey you have been called upon to champion an unpopular truth. It may have been only in conversation with a friend whose friendship was dear to you; it may have been in the family, where your opinion chilled the love of those most dear to you, to whom you had gone for sympathy and strength. Or it may be you have stood for some principle of righteousness in the community, where your position brought obloquy and reproach. If in any of these places you have felt the gladness of defending some principle of justice, some forsaken or new-found truth, then you get a glimpse, at least, of the triumph which Jesus felt when he said, "I have overcome the world." There is something about truth and righteousness which brings a sense of companionship to him who defends them, however lonely he may seem. He knows that he is not alone, for the Father is with him.

But, when we take truth into human life, when it is no longer abstract, but concrete, then this sense of triumph is clearer still. Have you not some time defended some wronged and outcast brother, some ruined and heart-broken girl? Have you not felt yourself being made an outcast with him and for him, felt the scorn and the mockery of those who ought to understand? I am sure some of you have; and you will know how, in the midst of disappointments which brought tears and heartache, there has been a mighty peace—a peace which passeth understanding—rising up and filling you with joy, with a sense of victory nobler than any outward triumph you have ever known.

It is in coupling these two thoughts that we get the secret of the Christ. He came to bear witness to the truth; but he came also to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives. He came not to be ministered unto, but to minister. And you who have had your unselfish hours know the victory of love. You know how in losing your life you have found it, how the riches of life have never been revealed to you until in moments of unselfishness you have laid them at the feet of friendship or on the altar of self-sacrifice. There is a triumph in such times which makes the victories of Napoleon seem small.

And such a victory is open to us all. To this the human spirit with its vast resources should be consecrated; and then what power, what dignity, it has!

But, my friend, if this spirit of self-sacrifice is not in you, if you are simply asking yourself from day to day, How can I better my own position? how can I add to my own stock of worldly goods? then you are not a Christian. You need to be converted, to be born again, and made to drink of the waters of self-sacrifice.

To be a Christian, my friends, means that a man dedicates himself to the service of

humanity. It doesn't mean that he belongs to a church in order to bring him social distinction and pleasant Sundays: it means, if it means anything, that he is looking into the face of the great world, and is asking, What can I do to bring in the kingdom of God? More and more do I tire of the effort to make the church simply a place of entertainment. More and more do I long to help make it a place where men shall come from Sunday to Sunday to consecrate their lives to highest things, and to be baptized with the spirit of the Christ. Will you not all try to make this such a church? You will need the heroism of a Caleb who feared no outward foes. Nay, you will need the spirit of the Christ, which will turn hatred into love and selfishness into self-surrender.

JOHN BIDDLE.

John Biddle has been called "the Father of English Unitarians." If he does not quite deserve that title, he unquestionably comes nearer to deserving it than does any other man. He was a courageous and independent thinker at a time when to think independently in matters theological a man must literally "take his life in his hand." In the history of religious heroism, he will ever deserve a place. In no way can we of the present day better learn at what a cost our religious liberty has been bought than by reading the story of this brave man's life, who by his fearless outspeaking may be said to have opened the door for Unitarianism and Free Christianity in England.

John Biddle was born in Wotton-under-Edge, Gloucestershire, in the year 1616. His rapid progress at the village school brought him under the notice of Lord Berkeley, who appears to have taken some interest in the scholars there, and was wont to pay the fees for a certain number of the best. It was probably because of this beneficence, which Biddle enjoyed from a very early age, that the boy was kept under the tuition of the village dominie until he had entered his twentieth year. He had before that time "Englished Virgil's Eclogues and the two first Satires of Juvenal"; and we can well believe that he "outran his instructors, and became tutor to himself." In 1634 he found some means of getting to Oxford, and entered Magdalen College, where in due course he took his degrees, and for seven years learned and taught.

His name has come down to us among the "Athenae Oxoniensis," but without description of his university life. It was probably a life of hard work and thought and barren of incident. He was once invited to go back to Wotton, and undertake the charge of the village school; but of that academy Biddle seems to have had enough, and refused the offer, recommending to the governors another man, as better qualified for the position than himself. Another headmastership, however, soon afterward came in his way, attractive enough to lure him from the seclusion of his Alma Mater into the unfamiliar world of city life. In his twenty-sixth year the governors of the Free School in the Parish of St. Mary le Crypt, Gloucester, offered the care of it to Biddle, who thereupon gave up his work at Oxford, and set out for his native shire. His salary at Gloucester was not large, but ample for a man of simple habits; and he had here what was of far more importance to him,—leisure to pursue his own studies. The next three years form, as it were, the hinge between the peaceful life of the past and the unrest of the future; for it was at Gloucester that his religious opinions began to stray from orthodox lines, and it is noteworthy that with him, as with Servetus, this came about wholly as the result of a diligent study of Scripture. Though Socinian principles were not at that time unknown in England, they do not seem to have taken root in the provincial towns; while, in the metropolis, to hold them was to live in the shadow of the gaol. Biddle expressly said that he had seen no Socinian books, and there can have been little in his education or his surroundings to predispose him to heresy. M. Renan has said: "Le premier devoir de l'homme sincère est de ne pas influer sur ses propres opinions, de laisser la réalitè se reflèter en lui comme en la chambre noire du photographe, et d'assister en spectateur aux batailles internes que se livrent les idées aux fonds de sa conscience. . . . Nous n'avons pas le droit d'avoir un désir quand la raison parle: nous devons écouter, rien de plus: prêts à nous laisser traîner pieds et poings liés où les meilleurs argumens nous entraînent."

And in Biddle's case, as in so many others, obedience to this principle led to the heterodoxy that is inevitable where men dare to give their reason free play. Made as we are, uniformity of belief is not possible, or only possible at the exorbitant price of accepting an infallible hierarch who shall demand of men the faith that Luther preached,—the faith that "wrings the neck of reason and strangles the beast."

The garrisoning of Gloucester for the siege in 1643 threw all municipal arrangements into confusion, and was followed by a period of unwonted liberty of action and thought and speech. Party feeling ran high, and every one had strong opinions; and, since religion and politics in those days were very closely interwoven, it is not strange that both subjects were pretty freely discussed, and new views of both put forth. But the Presbyterian authorities were keen to detect heresy in any form; and men who differed at all from their neighbors soon found that it behooved them to be wary, and take heed to whom they spoke.

Now, Biddle's upbringing among the simple Cotswold folk had not been of a sort to make him wise in the manners and morals of society. In the midst of nature the child does not learn suspicion or deceit. From the still pools by the roadside reflecting unerringly the fringing flowers and the overarching sky, from the happy warbling of the birds at sunrise, from the ripple of the stream and the play of the sunlight and the breeze over fields of waving corn, Nature inspires her children with a glad and trustful spirit; and it does not surprise us to find Biddle described as being of "an open nature," and prone to talk freely with his friends upon whatever topics were uppermost in his own mind. But such candor is perilous in an age when the man who, by fair means or foul, can hunt down a heretic, is thought to be doing good service to God and to the State. This free-thinking schoolmaster soon found himself notorious. When his ideas became more definite, a natural desire possessed him to lay them before other thinkers, and he drew up certain arguments preparatory to a treatise denying the deity of the third person of the trinity. This draft he lent to a friend, who, in accordance with the views of honorable dealing then prevalent, showed it to the Presbyterian magnates of Gloucester, and through them it was brought under the notice of a Parliamentary Commission then in the town. The author was erelong served with a summons to appear on a charge of heresy, and make a confession of his religious beliefs. His creed failed to satisfy the court inquisitors; and Biddle, though ill at the time with fever, was committed to the common gaol, to wait in safe custody "till Parliament should take cognizance of the matter." He had friends, however, of another stamp; and we are told that "a certain person of note, dwelling in Gloucester, who had a respect for Biddle (for the truth is, except his opinions, there was ittle or nothing blameworthy in him), he procured his liberty by giving sureties for his appearance when it should please the Parliament to send for him."

Six months later he was cited to Westminster to be examined by a conclave of divines, by whom he was questi ned and cross-questioned, sent back to gaol, recalled, re-examined, and remanded again and again; but, though he prayed to be confronted with any theologian competent to argue with him upon the doctrines in dispute, his request was ignored, and no definite answer was vouchsafed to any one of his theses. Mild-tempered though he was, after sixteen months of waiting, the prisoner became impatient, and accused those over-zealous Christians who would control his creed and conscience of "deluding both themselves and others with personalities, moods, subsistences, and such-like brain-sick notions that have neither sap nor sense in them, and were first hatched by the subtleties of Satan in the heads of the Platonists to pervert the worship of the true God." Denied the opportunity of free controversy, Biddle set forth his opinions in a pamphlet entitled "Twelve Arguments drawn out of the Scripture wherein the Commonly Received Opinion touching the Deity of the Holy Spirit is clearly and fully refuted." This shared the common fate of heterodox publications, all obtainable copies being publicly burned by the hangman; but it went through a second edition before the end of the year.

In May, 1648, the Draconic Ordinance was passed, inflicting death on all who dared to deny the omniscience, omnipotence, or the triune nature of God, the Resurrection and

Atonement of Christ, the Inspiration of Scripture, or the bodily Resurrection and Judgment of Men. It was a terrible weapon; but, since there were so many men in Parliament who would have condemned themselves in using it on others, it proved unwieldy, and soon became obsolete. Regardless of the ordinance, Biddle published a "Confession of Faith," with his name appended thereto, and soon afterward, anonymously, "The Testimonies of the Fathers." For these he was, of course, detained in prison; and the Assembly of Divines "made their endeavors to the Parliament" that he should be put to death on a certain day under the ordinance aforesaid. But something hindered the execution of this sentence, and the "damnable Socinian" was allowed to linger on in gaol. The tedium of captivity was relieved now and then by the visits of a man who stood, it would seem, almost alone among intelligent churchmen in those days, in his fondness for discussion with men of another faith. This was Rev. Peter Gunning, afterward Bishop of Ely. He was a learned man, an ardent Royalist (he was once in gaol for helping the king's troops with the offertory of his congregation), and one of the props of the Established Church. Yet he frequented sectarian meetings of all sorts, and, where possible, made friends of their leaders. In John Biddle he found an opponent worthy of him; and, though neither of the disputants ever convinced the other, both managed to keep their temper, and their friendship remained firm.

After the expulsion of the Presbyterians from Parliament, Biddle was allowed a little more freedom, and might even be visited by any of his friends without restraint. Admiration or curiosity drew many strangers to see this pestilent blasphemer; and among them came a gentleman of wealth and influence from Staffordshire, withal a justice of the peace. This visitor was so favorably impressed by the prisoner that he set to work forthwith to procure him his liberty, and, having prevailed upon the authorities to grant this, immediately appointed him to be his own chaplain. It is a pity that the name of this benefactor has not come down to us; for they are few even now, and were still fewer then, who dare to act upon a generous impulse when it involves utter disregard or defiance of popular prejudice. This happy refuge, however, even though a magistrate's house, was no inviolable sanctuary. John Bradshaw, vigilant President of the Council of State, got wind of his captive's escape, and inquired into the manner of it. Not being able or, perhaps, willing to satisfy himself as to the legality of the emancipation, he straightway recalled the chaplain, and consigned him again to his too familiar lodging, where, in consideration of his misdeeds, he was more closely confined than before. Soon afterward his patron died. The exaction of prison-fees and long compulsory idleness had brought down his small resources to the lowest ebb, and at one time a draught of milk twice a day was his only food. Gladly, therefore, did he accept the offer of a London printer, Roger Daniel, and undertake to correct for the press a new edition of the Septuagint in Greek, which he was just then bringing out. Daniel was well pleased to get the services of an eminent Greek scholar, and Biddle was thankful both for the wage and for so congenial work to break the monotony of prison life.

At length, in 1652, the Act of Oblivion gave him his freedom; and he was able to go in and out, and hold weekly meetings with his friends, as before. And, among the little group who were wont to gather round him on Sunday afternoons, Peter Gunning was no unfamiliar figure. This liberal-minded churchman was, nevertheless, loyal to the faith he professed, and on more than one occasion warmly contested the teaching of the heretical pastor. Their controversies, however, never led to any display of that bitter party spirit and unchristian feud of which intolerance of religious dissent has ever been so fruitful a source. Biddle and his opponent remained friends; and their audience must have been no less edified than interested by hearing two views of disputed doctrines ably and fairly set forth instead of only one. It may, indeed, be doubted whether such twofold ministrations be not, after all, more profitable than that unchallenged presentation of theological principles which demands from the audience only a passive, not to say somnolent, docility.

The common beliefs of the little society were these "that the Fathers under the

old covenant had only temporal promises; that saving faith consisted in universal obedience, performed according to the commands of God and Christ; that Christ rose again only by the power of the Father, and not by his own; that justifying faith is not the pure gift of God, but may be acquired by men's natural abilities; that faith cannot believe anything contrary to or above reason; that there is no original sin; that Christ hath not the same body now in glory in which he suffered and rose again."

And now for two years the Biddellians, as they were called, were able to worship God in their own way without fear of molestation. Cromwell was inclined to be tolerant, and his "Instrument of Government" provided "that such as profess faith in God by Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth) shall not be restrained from, but shall be protected in, the profession of faith and the exercise of their religion, so as they abuse not this liberty to the civil injury of others, and to the actual disturbance of the public peace on their parts, provided this liberty be not extended to Popery or Prelacy, or to such as, under the profession of Christ, hold forth and practise licentiousness." Herein was nothing to exclude Socinians from participation in the promised liberty; but the "Instrument" was too catholic for those who had to use it, and the Protector's first Parliament immediately narrowed it to apply to those alone who agreed as to the *fundamentals* of Christianity. What these fundamentals actually were it needed the careful deliberation of a specially appointed committee to determine. Baxter suggested the Apostles' Creed, the Decalogue, and the Lord's Prayer; but these were deemed inadequate, because, forsooth, "a Papist or a Socinian would subscribe to these." So they embodied their notions of distilled Christianity in a set of propositions which should contain what they could not find in the Bible,—the doctrine of the trinity,—and thereby put Biddle and his little community along with "Popery and Prelacy," outside the congregation of the righteous. As far as they were concerned, however, all went on quietly until 1654, when Biddle published his "Twofold Catechism,"—a catechism for children,—and one more elaborate, setting forth the principles of theology as accepted by the author and his friends. Such a publication was at any rate imprudent, and may be thought wholly unnecessary.

Creeds and catechisms have been thrown aside by modern Unitarians: the attempt to fasten the belief of one age in a formula that shall be handed down to the next they regard as a hindrance, believing that our religion is, or ought to be, bound up with our whole being, and that theology, which is its intellectual expression, must change and move with intellectual advance or sever its connection with what is noblest in our human nature. But no mind can escape the influence of the age in which it ripens. In the seventeenth century tolerance was a rare virtue; and we cannot think it strange if Biddle failed to attain the still higher conception to which Goethe gave utterance when he said, "Die wahre Liberalität ist *Anerkennung*,"—recognition of our opponents as being sincere and honorable as we ourselves strive to be, and recognition in our own opinions of the imperfections and limitations that we are so ready to condemn in theirs.

This "Twofold Catechism" was full of doctrines abhorrent to Presbyterian Orthodoxy, and its author was brought to answer for his blasphemies before Cromwell's first Parliament. It was the Parliament touching which Carlyle says: "I have read their debates, and counsel no other man to do it. Wholly upon the 'Instrument of Government,' modelling, new modelling of that, endless, anxious spider-webs of constitutional logic, vigilant checks, constitutional jealousies, etc. To be forgotten by all creatures."

The Parliamentary Journals for 1654 give us the record of Biddle's trial on the 13th of December: "The House being informed that John Biddle, being apprehended by the Serjeant-at-Arms according to the order of the House was at the door, he was called in.

"Being come to the bar, he kneeled awhile, till Mr. Speaker bid him stand up. And, being demanded what his name is, he answereth, 'John Biddle.'

"Being shewed the book intituled 'The Apostolical and True Opinion concerning the Holy Trinity, Revived and Asserted,' saith he doth acknowledge the book and the

contents of it, and that he wrote it. And, being shewed the book intituled 'A Twofold Catechism,' saith he knoweth the book and the contents of it, and that he wrote it. Denieth he keepeth a school. Saith he hath no congregation.

"Being asked who printed these books, saith hitherto he hath answered as a Christian, to give an account of the hope that is in him. What the law of Christ doth warrant him to answer, he will do; but beyond that he will not. The law of Christ commands him not to betray his brethren.

"Being asked whether the law of Christ did enjoin him to believe that the Holy Ghost is not God, saith the law of Christ doth nowhere tell him the Holy Ghost is God.

"Thereupon he was ordered to withdraw. Afterward he was called in again. Being come to the Bar, he was, by order of the House, demanded by Mr. Speaker 'whether the Holy Ghost be God.' Saith he hath examined the Scriptures, and doth nowhere find, in the Old or New Testament, that the Holy Spirit is God. He doth own the books, and his opinion is sufficiently declared in them.

"Being demanded whether Jesus Christ be God, from everlasting to everlasting, answereth he doth own the books, and therein hath declared his judgment. But saith he doth not find in Scripture where Jesus Christ is called the Most High God, or God from everlasting to everlasting.

"Being asked whether God be confined to a certain place, saith this is not the hope that is in a Christian: therefore, there is no necessity lying on him to answer.

"Being asked whether God hath a bodily shape, saith he hath answered sufficiently to that already.

"Ordered that John Biddle be committed prisoner to the Gatehouse in Westminster, and there to be kept close prisoner without pen, ink, or paper, in order to a further proceeding against him.

"*Resolved*, That the Committee do proceed in reference to these two books of Biddle's."

The Committee, it appears, did proceed, examined the pestilent volumes, reported thereon, and read aloud certain passages before that strange assembly of inquisitorial Commons; and it was "*Resolved*, That this House doth agree with the Committee that the said book is full of horrid, blasphemous, and execrable opinions, denying the deity of Christ and of the Holy Ghost. That it be referred to the Committee for printing, to bring in a bill for punishment of the said John Biddle."

The conclusion was portentous, and forbade the most sanguine of the prisoner's friends to anticipate anything but calamity; yet Biddle himself, though he hoped for nothing from his judges, was neither disheartened nor fearful. And for this time the suspended sword was sheathed, and the threatened fate withheld, for Cromwell dissolved his Parliament; and the prisoner, six months later, regained his liberty in the ordinary course of law.

And now a new antagonist appeared. In the Stone Chapel in St. Paul's a congregation of Baptists was wont to meet under the pastoral care of the Rev. John Griffin; and from this fold several sheep had strayed into Biddle's little flock, whence they showed no disposition to return to their old pastures. Distressed at their perversion, their pastor felt himself called upon to make some public protest, and challenged the heretical leader to a polemical duel in the Stone Chapel, whereby they might more fairly lay their claims before the religious world.

Though he liked not public displays of this sort, Biddle thought it cowardly to refuse the encounter, appeared, therefore, at the appointed time in Griffin's meeting-house, where he found a little crowd of idlers assembled to watch the fray. Some of his own most bitter enemies were present, and among them certain booksellers whose zeal for Orthodoxy had won for them the nickname of the "beacon-firers." Griffin fired the first shot by solemnly inquiring "whether any one were present who denied that Christ were God most high." Biddle replied, "I do deny it." Griffin then proceeded to show the iniquity of such a denial, and to defend his own more righteous faith; but he, "being put to it," as we are told, "for want of the true way of argumentizing, the disputation was deferred to another day. Whereupon Griffin, being conscious to himself that he was not able to grapple with Biddle, he and his party brought it to pass that, upon report of more blashemies uttered

by Biddle, he was, by command of Oliver the Protector, seized on the 3d of July (being the day before they were to make an end of the disputation), and forthwith committed prisoner to the Poultry Compter."

And now the pastor might sleep soundly, haunted by no evil dreams and forebodings of an ignominious defeat on the morrow. He had done foolishly in calling out a strong man to the battle, and doubtless thanked God in his prayers that he was so well rid of his adversary. But Cromwell found the custody of this maligned heretic a little embarrassing. For his own part, he would deal gently with erring brothers like Biddle; but he had to consider two powerful parties, —the Baptists, who would resent any severity, and the Presbyterians, who would equally resent any leniency. In these circumstances, it seemed best to get the captive out of the way of both; and in the autumn Biddle was banished to Scilly, there in the castle on St. Mary's isle to watch the winter storms and to ponder some strange phases of religious life.

Carlyle says: "Oliver objected, now and always, to any very harsh treatment of Biddle & Company, much as he abhorred their doctrines. Why burn or brand or otherwise torment them, poor souls? They, wandering as we all do, seeking for a door of hope into the eternities, have, being tempted of the devil, as we all likewise are, *missed* the door of hope and gone tumbling into dangerous gulfs,—dangerous, but not yet beyond the mercy of God. Do not burn them: they meant, some of them, well; bear visibly, to me, the scars of stern, true battle against the Enemy of Man. Do not burn them: lock them up, that they may not mislead others. On frugal, wholesome diet in Pendennis Castle or Elizabeth Castle in Jersey, or here in the Clink Prison in London, they will not cost you much, and may arrive at some composure. Branding and burning is an ugly business,—as little of that as you can!"

So Biddle was sent to the lonely island, not that he might "arrive at some composure" (for his serenity was seldom disturbed), but that his friends and enemies might keep the peace awhile. He, wandering day by day on the wild shore of his Patmos, "solely gave himself up to the studying of several intricate matters, and of the various opinions concerning the beast in the Apocalypse, Antichrist, and the personal reign of Christ on earth, which, being digested, according to his mind, he explained them after his return in conventicles, held every Sunday in the afternoon, before his disciples."

So far as he knew, however, he was to end his days in exile, and never dreamed that his apocalyptic musings were the forecast of future sermons. He was not kept in close confinement; and, by the influence of Thomas Firmin (one of the philanthropists who have exemplified most brightly that broad charity and unsectarian benevolence to which the rank and file of Christians are so slow to attain), the Protector was induced to allow him a yearly pension of one hundred crowns wherewith to provide what was needful for his bodily existence. His friends, meanwhile, did all they could to bring about his return; and in the early spring of the year 1658 "several prime persons of the anabaptistical party remaining in London" drew up a petition for his recall under the "Habeas Corpus Act." He was thereupon summoned once more to Westminster, and appeared before Judge Colynn, by whom, since no accusation was brought against him, he was at once discharged.

Now, therefore, he was free to resume his pastoral work, and he labored through the summer at the task of establishing his little church in a more permanent form upon congregational principles. In September, when the Protector died, and his successor called a Parliament, consisting for the most part of Presbyterians, Biddle's friends persuaded him to withdraw for a while into the country. But upon the dissolution of Richard Cromwell's Parliament he returned to London; and nothing further occurred to interrupt his work until the Restoration of King Charles in 1660. Charles abhorred nonconformists and schismatics of all sorts, and set himself to make an end of them. He would have his realm Episcopalian; and the Act of Uniformity, passed in 1662, whereby every minister was bound to subscribe to the whole contents of the Prayer Book, was a "root and branch" measure toward this end. As a result thereof, 2,000 clergymen were deprived of their livings, and the prospects of nonconformity darkened every day. In June Biddle, and those of his congregation who braved the civil power,

were arrested at their meeting, fined,—the leader, £100, and every hearer, £20,—and thrown into prison until the whole sum should be paid. Biddle, inured to prison life as he was, soon foresaw that this captivity was to be his last. Never the most sanitary of lodgings, a London gaol in the hot days of July was poisonous; and in less than five weeks its foulness brought on the illness which was to give him his only release. By the kindness of the sheriff, he was allowed to spend his last days in more healthy apartments; and, with this amelioration, he lingered on until September, then died.

Such is the story of the man who has been called the "Father of the English Unitarians." To that title he has no very just claim; for he was not the earliest English Unitarian, he did not call himself by that name, and his opinions were very different from those of Unitarians of the present time. But he, like Faustus Socinus in Poland, was the first to gather into a little church the scattered few who thought as he did; and it was among his own disciples that the name "Unitarian" originated. It was not his fault that he knew so little of the "higher criticism" and the "liberal theology" of a more enlightened age. Biddle shaped for himself a theology from what he found in the Bible, and his conceptions were often small and Judaic as compared with those whereunto science has aided us in these later times. But he was a brave, true man, with plenty of noble martyr stuff in him, who strove in all earnestness after the truth, and attained what Goethe says is, after all, the essence of religion, reverence. A reverent heart cannot but follow its highest instincts; and reverence will ever be our safeguard against brag and overvaluing of our own opinions, even when we believe them to be nearer the truth than our neighbors.

"Irrthum verlässt uns nie: doch ziehet ein höher Bedürfniss
Immer den strebenden Geist leise zur Wahrheit hinan."

—*Goethe.*

In tracing the history of Unitarianism or Free Christianity in England, the earliest shining name we find is that of John Biddle. The next is Theophilus Lindsey. The third is Joseph Priestley.

K. M. W.

Bristol, England.

THE HOUSE ON THE SHORE.

AN ALLEGORY.

Two simple-minded men, who had dwelt all their lives in a country far inland, at last undertook a long journey together. This happened many ages ago, when there were no such things as printed books or village schools, and when the people in isolated districts saw no travellers, and knew nothing of the great world beyond the hills which closed their horizon.

Wolfgang and Athelstane—so our pilgrims were called—walked on over downs and heaths, and through the vast forests of oak which then overspread the land, till at last, after a night's toilsome march, they came, in the early dawn, to a spot which seemed to them the strangest they had ever visited. Walls of rock shut out any distant view; but immediately before them, on a gentle declivity, there stood a structure, much larger than the humble cottages which Wolfgang and Athelstane had inhabited, and of a singularly different form. Instead of a pointed roof of thatch or tiles, there was, on the top, a flat floor of boards; while beneath, where there should have been a solid, square foundation, there was a long, thin wedge, almost like a roof which had been reversed and turned downward. Also, through the floor rose up two long, slender, tree-like erections, with all the branches carefully smoothed away. Cross-bars were slung on these poles, and ropes connected them together; while a great roll of coarse woven stuff, like sackcloth, lay folded up beside them. At one end, and outside of the wooden structure, hung a huge beam, standing, as it seemed, in some unaccountable relation to the rest of the fabric, and connected with it by machinery passing into the interior. All these singular things were slowly and carefully noted by our two humble travellers, as they walked round the wooden building in the morning twilight. No one was near who could afford them an explanation of the use or purpose of what they saw, and their doubts and wonder grew every moment.

"What can it mean?" said Wolfgang. "What did the builder—whoever he can have been—intend by such a mansion as this?"

"It is clear enough," answered Athelstane,

thoughtfully, "that it is the work of some very ingenious hands. How soundly and skilfully it is all fitted together!"

"True," replied his comrade; "and yet ought we to say it is well made before we can tell for what purpose it is constructed? To me it seems that our own old huts of wattled willow and turf were, after all, of a better shape for a house to stand on the ground."

"Do you think this is a house, *only* a house?" said Athelstane, suddenly looking up.

"Well, if it be not a house, what else can it be?" said Wolfgang. "Let us try to look inside of it, and examine it more closely."

The two men soon contrived to enter the edifice which so puzzled them, and presently Wolfgang exclaimed triumphantly:—

"See! there can be no question more on the matter. This is only a house. Here are seats and tables for men to sit at, and beds for them to sleep in; and here is a fireplace, and a great iron pot to cook food. Now you can have no hesitation. It is just a wooden house, and rather stupidly planned."

"I have no doubt," said Athelstane, "that it is intended for a habitation; but is it not inexplicable that a builder who can work so cleverly should construct it so unsuitably for a common house? Why is it not made to stand squarely and steadily on the ground? What is the sense of these long, soaring poles standing up through the middle, with the coils of ropes and bales of sacking? And this? This is the most mysterious thing of all," said Athelstane, placing his hand on a wheel which instantly stirred the great beam at the back.

"They are strange, certainly," replied Wolfgang, —"very strange and useless things, I should say, about a house which would be much more comfortable and answer its purpose better without them. I cannot agree with you that the builder was really a clever man or knew what he was about, else he would never have erected those poles or made that senseless, upside-down roof instead of a foundation, or, above all, have constructed that totally unmeaning apparatus behind the whole structure."

"I differ from you," said Athelstane, after some moments more of reflection. "I think it is we who are not clever or ingenious, and who cannot find out what the carpenter who made this building intends to do with it. I do not believe that singular form beneath (so little fit for a building only intended for a house), nor those poles and ropes and vast sheets of woven stuff, nor yet that mysterious great beam, were all added to a mere house for nothing, for no purpose whatever. I think, Wolfgang,"—and Athelstane laid his hand on his friend' arm earnestly,—"I think what we are looking at is something *more than a house.* I think *it is not intended to stand always where we see it.*"

"You are dreaming, Athelstane," said Wolfgang, with a short laugh. "Where on earth should a house go if it is not to stand always where it is built? Who would want to move such a structure as this?"

"I do not know," said Athelstane, humbly. "I do not profess to understand the mystery of it: only I see that the master carpenter who built it must have been a very great carpenter indeed; and I cannot believe that he has made all these things in vain or for no important purpose. If he wanted only a house, why did he not simply build a house, standing flat on the ground, and with no shafts piercing the air, and no vast guiding beam at the back? Trust me, Friend Wolfgang, this is something more than the common abode of which alone you seem able to think."

While the two simple-minded men yet talked together, the sun had risen, and there was a sound of many waters and of rising waves. And through an opening in the rocks, which the travellers had not perceived in the twilight, the great ocean became revealed to their eyes. Higher and higher rose the tide, till it almost reached where the strange wooden building still lay motionless; and the travellers retreated a little up the shore, and stood, awe-struck and breathless, watching what might happen. Then down from the cliff above ran a band of mariners, and leaped on board the vessel, and hauled in the anchor; and presently the waves lifted up the ship, and she floated bravely on the waters. Very soon the mariners set the sails, which had lain idly on the deck, the pilot placed his hand on the rudder, and guided the noble barque, and

she was borne by the winds of heaven far off beyond the uttermost ken of the two poor travellers upon the shore.

Then, after a time, Wolfgang turned to his companion, and said: "Athelstane, you spoke truth. Yon House-of-the-Sea was made, as you foresaw, for other use than to stand upon the ground. It was planned for a different element,—the free world of waters; and now we see what was the purport of so many things which before seemed to us useless,—the keel, the masts, the sails, the marvellous and mysterious rudder. How wonderful it is! How wise and far-seeing the great carpenter who made the ship!"

As Wolfgang spoke, Athelstane lifted his head, which had drooped in heavy thought, and he saw the wide ocean leaping in the morning light stretched out before him, and the new-risen sun smote his face with glory. And Athelstane laid his hand on Wolfgang's arm, and spoke as his friend had never heard him speak before; for it was as a man in whose soul a great new thought had sprung to life: "Ay, Wolfgang, ay!" he said; "but, if that marvellous work of human hands was not made only for earth, do you think *we* were made for nothing better than the life which now we lead,—to eat and drink and marry and toil and sleep and die and be forgotten? Are not *we*, too, O Wolfgang, made for other things than these? Are we not fitted for some other element than that in which now we have our being, some other existence than that which yet we lead? If we were intended only to live our few years of animal life on earth and then perish, why were we given minds to plough the seas of thought and aspirations to point to heaven and love to swell beneath the breath of affection and conscience to guide us on our way as the pilot lays on it his mighty hand? O Wolfgang! we could perceive that the ship was intended to float on the great ocean which we had never beheld. Can we not see that we and all our race are made to live in a world yet unseen, —wider, freer, grander, a thousand times, than earth,—a world which we shall enter whensoever the tide of death shall lift us up and bear us away?"—*Frances Power Cobbe, from "The Peak in Darien."*

It is not the goal, but the course, which makes us happy.—*Jean Paul Richter.*

THE PERSON OF CHRIST.

AN ADDRESS DELIVERED BEFORE THE UNITARIAN CLUB OF BOSTON.

In this age, which in regard to many things is so *blasé* and so uncannily wise, it is an interesting and even curious fact that many who are among the wisest, the most learned, and the best of their generation believe that a man who lived some nineteen hundred years ago was in some sort God, and that this man now, in some sense, sits on the throne of the universe. This belief, existing to-day in some simple or in some transfigured fashion, binds us to the childhood of our race, and forms a moment so important in the history of religion that it may well occupy our thoughts this evening.

The development of human thought has been to a large extent a process of construction and destruction. The history of human systems has been like that of the organisms that have covered the earth. These are developed as if Nature had set her heart on their accomplishment; but, so soon as they have reached their full perfection, the process of decay sets in, and in time the organism which had been built up with such apparent care has ceased to be. Thus systems of philosophy, of theology, of political combinations, reach their full completeness, for the most part, only to pass away and to give place to others. A large part of the labor in the pursuit of truth consists in clearing away the results of former thinking. If it were not for this, a large part of the occupation of the theologian and of the philosopher would be gone.

What I have said needs to be taken with certain qualifications. In the first place, it is doubtful if any system of thought has passed away, leaving no positive result. Our forests absorb into their life the remains of a former vegetation. So our thought to-day is not what it would have been if the older forms of thought which we regard as obsolete or as obsolescent had not been. Indeed, the older systems bore in themselves the germs of the systems that were to come. The development of systems of thought from one another differs in one respect from that of the organisms of the outer world. These latter produce seeds which shall reproduce the forms from which they sprang.

The organisms of thought, on the other hand, bear seeds that shall develop into organisms very different from the parent stock.

In the second place, we must notice that there are forms of thought which do not pass away. They may, indeed, at times claim too much for themselves, and may tend to crowd out or to overlook certain fundamental aspects of truth. But, on the whole, their movement has been an advance, and their mistakes have been rather on the side of their negations than of their affirmations. These are scientific thought, so far as the outward world is concerned, and what may be called humanitarian thought, so far as theology is concerned.

It is interesting to trace in the later history of human thinking the steady development of these tendencies. It is these which have to a very large extent caused the disintegration of the older theological systems. It is interesting to watch these systems to-day, as they are affected by the influence of the modern world. It is interesting to see the contortions which they undergo while attempting to adapt themselves to their new environment. It is interesting to see their substance by degrees becoming dissipated into something not more solid than mist, so that they remain vast or shadowy forms, through which something of the sunshine may pass. It is interesting to see them claim citizenship in the modern world on the ground that they are not really what they appear. In regard to them, the puzzle of the ancient patriarch is reversed. The voice may be harsh or stern, like that of Esau, while the hand is often soft and gentle, like that of Jacob.

The subject upon which I have been asked to speak this evening is in illustration of all that I have said. I have been asked to speak in regard to the nature and person of Christ. If it had not been for the gigantic speculations of the older church, this question would not have been raised. It is because the church has insisted that he was God that I have occasion to come here this evening and say that he was a man. At the same time in this case, as in so many others, we have not merely to unsay what has been said. We have not merely to sweep away the results of past thinking, and leave the ground clear as if they had not been. Least of all have we to speak flippantly of the speculation of the past, as if it had been foolishness. The church has not striven all these centuries in vain. These centuries of the history of the church have not been filled merely with fantastic dreams, from which the light of these modern days brings an awakening. Even in regard to the theme that is before us, the church has had the vision of a truth that is fundamental and essential, even though the vision was a partial one. It was a glimpse, a flash like that which greeted Saint Paul on his way to Damascus,—a flash that was blinding, but was at the same time revealing.

Let us now look very briefly at the circumstances that led to the raising of Christ to the Godhead, and then ask what remains to us as the result of this exaltation, when he stands before the world once more in the fashion of a man.

It is not possible to doubt that Jesus began his career as a disciple of John. He was baptized by John. He took up the cry of John, "Behold the kingdom of heaven is at hand!" As he gathered about himself disciples of his own, he sent them out with the same cry upon their lips. In time, however, the disciple became greater than his Master.

The first thing which separated Jesus from John, and in some degree from other men, was the miraculous power that he was believed to possess. Whatever may be thought of the mythical character of much that is related in the Gospels, the testimony of Paul would show that the recognition of this power must have been contemporaneous with his life. Paul speaks of miracles as the sign of an apostle. This shows that he and the other apostles performed acts which they believed to be miraculous. They performed them in the name of Christ, which implies that the apostles, the companions of Jesus, believed that he had still greater powers of a like kind.

While the thought of Christ as possessing such powers as were thus supposed did much to distinguish him among men, they did nothing to separate him from men. Among the Jews it was not believed that, in order to be a worker of miracles, one must cease to be a man. Moses and Elijah and other leaders and prophets of which the Jewish nation was proud were believed to have been miracle-workers; but they were, none the less, believed to be men. Nicodemus, in the story of his visit to Jesus,

expressed what was the common notion in regard to this matter. "No man," he said, "could do the works that thou doest except God be with him." Simply, then, as a worker of miracles, Christ remained purely human.

Even the great miracle of the resurrection, which the disciples accepted so enthusiastically, did not necessarily imply that Jesus was of a nature different from that of other men. Paul believed that he himself had seen the risen and glorified Christ. He took particular pains to inquire among the followers of Jesus in regard to this matter, and there is no doubt that many believed that he had appeared to them. It is from this testimony of Saint Paul as to the result of his inquiries that we must start, and not from the more picturesque details of the Gospel. Unquestionably, this belief in his reappearance after death did much to change the thoughts of the disciples in regard to Christ. I repeat, however, that this was nothing which necessarily touched his humanity. Elijah, as the Jews believed, had been carried to heaven in a chariot of fire. Moreover, the Jews believed in a general resurrection. Christ was the first-fruits, the beginning of the glorious end. Leaving the thought of the early disciples, even in our own day many believe that their friends in the other world have manifested themselves to them; but this does not imply that their friends, when living upon the earth, were not men and women like others.

Even the Messiahship of Jesus did not to the Jews necessarily imply that he was superhuman. They believed in the pre-existence of the Messiah; but they also believed in the pre-existence of the spirits of all men. Especially did they emphasize his ideal pre-existence in the eternal councils of the Most High. They did not, however, regard him as in his nature superhuman.

One other circumstance, which quite early became part of the story of Jesus, did imply that he was not strictly human. This was the idea of his supernatural birth. This by itself would put him into a category different from that of ordinary men. Parthenogenesis is something wholly foreign to humanity. This aspect of the case, however, is not an obvious one. It is an interesting fact that the Gospels in which the story of the supernatural birth is found take a view of the nature of Jesus that is much more humanitarian than that of some other parts of the New Testament. The development of this story of the supernatural birth is interesting as illustrating the formation and growth of myth. As was just stated, at the time when most of the books of the New Testament were written it had not been generally accepted, even if it had been already formed. Paul, with his lofty ideas of the pre-existent exaltation of Christ, seems to have known nothing of the supernatural birth, though this would have fitted most admirably into the general framework of his thought. The Fourth Gospel, with its lofty notion of the hero of the story, seems to know nothing of this. Further, the two Gospels that relate it do this under different forms. These are not mutually exclusive, it is true, but are wholly independent one of the other. The beauty of these stories, as well as the vividness and particularity of the narration, may show us how little these can be accepted as criteria of truth.

But, though the miracles, the resurrection, and the Messiahship did not necessarily imply that Jesus was not in his nature like other men, yet their combined effect might, not unnaturally, be to lead to the ascription of a superhuman dignity to him. Especially would the splendor of the manifestation of himself after death lead to this. According to the story in the book of Acts, Stephen saw him seated at the right hand of God. When he appeared to Paul, Paul was smitten blind by the glory. Doubtless this exaltation, in which he seemed to take as his right the loftiest place in the celestial world, a place second only to that of God himself, contributed more than anything else to the thought of his pre-existent glory. Further than this, the thought that had been reached by one line of Jewish speculation had prepared a form which needed only to be filled in with a living personality, like that of the glorified Christ, in order to become an active power in the thought of man. This was the so-called Logos doctrine as developed in Alexandria, in which the "Word" of God was regarded as occupying a position like that ascribed to Christ.

Though certain books of the New Testament thus exalted Jesus, the New Testament nowhere deifies him. He was a demigod, but not yet God. To Paul he was pre-existent,—the first created, the power by which the creation of the world had been accomplished, the supreme arbiter of earthly history; but he was never God. One of his

loftiest utterances in regard to Christ affirms that "then shall the Son himself be subject to the Father, that God may be all and in all." Emerson somewhere speaks of this passage as "that brave text of Saint Paul." It sounds brave in the face of modern Orthodoxy. We wonder how it can be read over and over, as it has been in the service of the church, without rousing doubt as to the truth of the creed. With Paul, however, it was brave in its ascriptions of lofty dignity rather than in this qualification; for Christ had not yet been deified.

To his deification there was but a single step, though this was not accomplished without difficulty. There was to be the great struggle between Arius and Athanasius. Arius held strictly to the teachings of Saint Paul; but the doctrine of Athanasius was more in accord with the tendency of the time, and after desperate struggle became adopted as the creed of the church. Perhaps this is not to be regretted. So good a Unitarian as Dr. Hedge used to insist that the sympathies of the Unitarian should be with Athanasius rather than with Arius, even though Arius was, in the strict sense of the term, a Unitarian. With Athanasius Christ was both God and man. With Arius he was neither God nor man. He was created to be the Creator. There is thus no point at which he touches humanity. The thought of the God-man as held by Athanasius might be the germ of a truer conception of God and a loftier conception of man. In fact, however, so far as Unitarianism is concerned, the humanitarian view of Christ has been, for the most part, historically reached by the way of Arianism. The earlier Unitarians tended to Arianism less through tradition from the original Arian movement than because their study of the New Testament led to similar views. The position thus taken might therefore be more properly called Paulinism than Arianism. It is the conception of the pre-existent Christ stooping from glory for the salvation of men. The humanitarianism toward which the later orthodox church has been tending has been, on the other hand, developed from the Athanasian standpoint. While the Unitarian movement was thus largely the result of the study of the New Testament, the progressive tendencies in the later Orthodoxy have been the result of a regular historical development from the Athanasian standpoint that Christ was both "perfect man and perfect God."

Let us now look at what was implied by the deification of Christ and what remains when we return to the thought of his humanity. Has this exaltation of Christ to the throne of the universe been merely a passing episode in Christian history, merely the result of the play of a devout imagination? or has it been in any degree an important moment in the development of Christian thought?

The forms under which men have recognized and worshipped the divinity have varied with different times and with different nations. On the whole, the movement has been a progressive one. The lower races have found their divinity in stocks and stones, in animals, and in the more imposing objects of nature, or in the still living spirits of the dead. Anything quaint and odd might be made a fetich and regarded as a helpful though minor divinity. It was a great gain when more highly developed races represented their divinities under the forms of men, when the heroes of the world received after their death an homage due to them as demigods, and when the powers of nature, abstracted from the objects of their direct manifestation, were thought of under the human form. This introduced a certain large and free element into the thought of these divinities. Apollo was not merely the sun: he was a deity that had his own realm, which included whole classes of facts, while his association with the sun simply added a certain majesty and glory to him. The human type thus introduced into divinity the idea of spirit. It recognized the fact that thought and conscious feeling are nobler and more divine than anything which the lower world can offer,—nobler and more divine, not merely than stock and stone, not merely than bird and beast and reptile, but nobler than the sweep of the ocean or the majesty of the heavens. It was a recognition of the fact that the conscious spirit is worth more than all the beauties and sublimities of nature.

The type of humanity thus exalted was crude. It had, with some of the glories, all the infirmities of human nature. The celestial minds possessed the weaknesses and the faults of human minds. Selfishness, anger, jealousy, and earthly passion gave not only a human interest to the celestial life, but sometimes degraded it below what would have been considered decent upon the earth. From this exaltation of humanity into the heavens, the Greek and Roman world was

moving to a yet loftier conception. There had dawned upon the thought of philosopher and sage the idea of the one divinity which manifests itself in all the varied forms of the universe. This divine unity was abstracted from the many divinities who were themselves formed after the type of men and women exalted though not yet purified. Already the name of Zeus or Jupiter had been applied to this sublime conception. However it may have been to philosopher and sage, to the popular mind these names would long carry associations that were debasing. If the philosophical divinity could be accepted by the common people, it must have been either something abstract or something to which still clung associations from the old mythologies.

Greece and Rome were not ready for this highest step. On the other hand, the Hebrew people had early reached the thought of a single divinity, in whom intellect and will, these human qualities, had been deified. This thought, however, was also marred by associations connected with its earlier development. The Jehovah of the Old Testament had been, at first, a tribal divinity, and thus narrowed to the limits and marred by the prejudices of the tribe. Moreover he was at best a distant divinity, over against the world, ruling it from afar. Thus, though the holiness which had all along been ascribed to him had gained new meaning with the development of ethical ideals among the Jewish people, yet there was still a separation between him and his worshippers. Thus, while the Grecian divinities, even that loftiest divinity of philosophic thought, lacked the definite holiness of the God of the Jews, the Jewish divinity lacked something of the nearness and, if I may so say, the genial humanity of the Greek Pantheon.

With the deification of Jesus the last and highest degree in the exaltation of man and in the humanization of God was reached. Strength and courage had been thus elevated. Heroes, founders, lawgivers, tyrants, and benefactors had been raised to the ranks of the gods or of the demigods. Here, at last, was the very ideal of humanity lifted to the heavens. Goodness, purity, love, were worshipped as divine. If Jesus, coming into the world, had proclaimed God to man, exalted above the world, he had raised what was best and tenderest and noblest in humanity, and had given it place in the Godhead. Thus, as I have already said, the process of deification had reached its natural end. First the simple objects of nature, then the laws of nature, then man, and then the loftiest manhood had furnished to men the material for their thought of the God.

It will be seen from this that the worship of Jesus differs from the earlier or cruder forms of hero-worship with which it may naturally be confounded. It differs from these in that it is worship of what is worshipful. Different forms of worship differ from one another according as the worship is downward or upward. So far as the divinities of Olympus were served in anything like their popular and mythical aspect, it was to a large extent a worship downward. It has been already said that the standard of morality on Olympus was lower than that which prevailed among men. In some cases, the worship was partly upward and partly downward. So far as the deities represented merely the forces of nature, they possessed little, if any, moral quality; and the worship was, for the most part, ethically indifferent. In the worship of Jesus the look was wholly upward. It was the pure ethical or spiritual ideal toward which the gaze of the worshipper was turned.

These statements, so far as the development of Christolatry was concerned, need some qualification. The Christ exalted to the Godhead did not always retain the full beauty of his personality. In Michel Angelo's painting of "The Last Judgment," Christ is pictured as the Judge. It is a wrathful form, not only without compassion, but without dignity. It bears no mark of its earthly original. This represents the thought that has been often held of the Christ-God. It was this thought that led to the exaltation of Mary, to add to the conception of the divinity the humane traits which the human God had lost. But, on the whole, the worship of Jesus has been that of the purest ideal which the thought of man could frame. This could be illustrated by the somewhat curious suggestion of Dr. Martineau that a union between orthodox and Unitarian could be formed upon the basis of a common worship. It only needs to be recognized, according to this plan, that the Father who is worshipped by the Unitarian is the same divinity which the orthodox worship under the title of the Son. There is something a little fantastic in the idea that unity could be established upon this basis; but, none the less, it represents very truly the real nature, and, I may add,

in part the real source of the conception of God, which is held by the Unitarian. Jesus, made by some of the writers of the New Testament a demigod, made by those who came after them God, introduced into the conception of deity the loftiest qualities of humanity, enlarged to the vastness of the divine being. Then, as Jesus is restored again to his proper humanity, these qualities remain. The God is worshipped of whom Jesus spoke, made more real, more warm and loving, and more near by what Jesus was. Thus the long process of the deification of the human which culminated in the deification of Jesus has reached its proper limit and borne its proper fruit. Henceforth the idea of God, detached from human association and human individualization, will remain in its pure divinity. We might without overmuch straining use in this connection the words of Paul already referred to: "Then shall the Son also be subject to the Father, that God may be all and in all."

Was Christ, then, it is sometimes asked, mere man? The adjective "mere" in such cases has often to bear a weight of logical implication that seems more effective than a formal argument. If we have to make a categorical answer, we say, "Yes, he was mere man." But, as we give the answer, we feel the unfitness of the phrase. There is no such thing as mere man. There is no such thing as *mere* anything. The question so often put, "Is Jesus, then, mere man?" shows that, after all, it is the thought of man that has been at fault. The mystery rises before us from another side. It is not the nature of Jesus alone, it is the nature of man, that we need to strive to comprehend. Whatever historical, traditional, or exegetical motives may have led to the deification of Christ, the underlying motive has been the sense of the Godlessness of man.

While this sense of the Godlessness of man has been one great motive for the deification of Christ, at the same time it has introduced the greatest difficulty into this conception. According to the creeds, God is on one side and man is on the other. The God-man mediates between the two. The theologians have struggled to reach the thought of this God-man. Formula after formula has been constructed in vain. The two elements, Godhead and manhood, were antagonistic: they would not mingle. If Christ, the God-man, mediated between man and God, what was there to mediate between the divine and the human in his own nature? How could these unlike elements form a union there?

The thought of the God-man is self-contradictory until we reach the idea that there is a certain divine force, or, at least, the possibility of such a divine force, in every man. There is a certain divine life in the world which reaches the possibility of its fullest and freest utterance in man. Here we have something to which the divine element in Jesus can attach itself. The thought of the God-man becomes more easy to comprehend. But, just as and because it has become more easy to comprehend, it is, in the technical and artificial form in which it has been held, needless.

The faith of the Church has seen divinity in one man just as it has seen sacredness in one day. It is sometimes urged that these special points of brightness have tended to plunge all about them into gloom, that the divinity of one man has tended to make all other men seem Godless, and that the sacredness of one day has tended to make all other days profane. Looked at merely theoretically, it might seem that this would be the case. Practically, however, I think that, on the whole, it has worked otherwise. I do not know that at any time or in any place the thought of manhood has been so lofty that the elevation of one has tended to degrade the rest, or that at any time or in any place the week has been so sacred that a special sanctity attached to one day has made the others profane. I think that we may be grateful to the Church for keeping before the hearts of man these points of brightness, for insisting that there is a divinity and a sanctity in the world, even though these are found only at isolated points.

Moreover, the thought of the divinity of Christ, like that of the sanctity of the Sabbath, has not been held merely for intellectual recognition. Each of these has had a certain aggressive force. It has been believed that the God-man lived to introduce a divine life among men, to make of other souls dwelling-places for the spirit of God; and many a life has been made divine through the power of this faith, just as the Sabbath was set among the other days to give to them also sacredness. It would be a misfortune if the belief in the divinity of Christ should disappear, if in departing it should leave no place for divinity anywhere on the earth, just as it would be a misfortune if the belief in the special sanctity of

the Sabbath should be given up, leaving no belief in the sacredness of any day. These forms of faith, however narrow they may seem, will not have done their work until the light of these bright points has spread, so that human life, in all its possibilities, has become glorified by it. Well would it be for us if, in giving up the faith in the deity of Jesus, we do not lose our faith in the truth that was but partially contained in this,—faith in the divine possibilities of human life. Freedom of thought is a noble thing; but earnestness and devoutness of life are more precious than it.

Let us ask more directly, What remains when the thought of the Christ as the human God has passed away? So far as our idea of God is concerned, there remains the thought of the God of whom Jesus spoke, of whom, standing with his disciples, he said reverently, "My Father and your Father, my God and your God," of whom he said, "Why callest thou me good? one is good,—that is, God," whose presence he felt as he did that of the heaven above him and of the air about him, to whom he ascribed the loftiest qualities which were suggested by his own pure, loving, and holy spirit, and to whom his strength and purity and tenderness have added for the world qualities which in so perfect a form had never been recognized before.

So far as Jesus is concerned, we have the man who spoke of God and human life with such fulness and beauty as human utterance had never reached till then, and whose life, as it appears in the scattered fragments that remain to us, may serve as the type and ideal of human living, in whom God manifested himself no less truly because in him was found only the fulness of humanity. As the bird cannot rise through the air toward the heavens unless it is buoyed up by the air itself, so no spirit can rise to the contemplation of God except he be lifted by the spirit of God. It is idle, therefore, to think that, because Jesus was, as we say, mere man, he was separated from the fulness of God. Though all this is true, yet do not the words of Jesus, the man, lack the authority which spoke through the words of Jesus the God? The authority of spiritual truth rests not so much on the lips of him who speaks as in the heart of him who listens. It is less the overweening power of the prophet's, "Thus saith the Lord," than it is the "Amen" of the God within. "Though I or an angel from heaven should preach another gospel than that which is preached," said Paul, "let him be anathema." It is not, then, the angel that authenticates the gospel: it is the gospel which he preaches that gives authority to the angel.

But do we not thus take from Jesus the honor which the world has been wont to pay him? Does he not stand among men uncrowned? Of all the lessons which Jesus taught, there is none that the world has been more slow to learn than that which was bound up in his words, "Whosoever will be chief among you, let him be your servant." Service is thus the true throne: usefulness is the source of honor. Though the world has been slow to learn this lesson, it has still learned it in part. With every generation, we think less of office, of rank, or of birth. These we feel are the accidents of life. If you should go to England, you would be curious, no doubt, to see the Prince of Wales; but you would look with vastly more interest on those who by the power of their life have raised themselves from obscurity. So the time is coming, if it is not now, when pre-existent glory and supernatural birth would add not an iota to the glory of him who was the truest servant of his race; for, if the true life be more important than anything besides, then he who accomplished most for this sits on the loftiest throne. But even this I hesitate to say. The whole point of view in much that has been said about the honor due to Jesus has been wrong. Men have discussed the rank in the universe and the honor that belong to him whose only thought was to bring man into the life with God. The only honor that is fitting, the only honor which we must believe he would willingly accept, is conformity to his spirit, and that overflowing of thankfulness and reverence which no heart that has been touched by his power can restrain.

The thought that God himself, in very person, once trod the earth, that he took little children in his arms and blessed them, that he touched the sick and they were well, and called to the dead and they lived, and that he spoke as man never could have spoken was the fairest earthly image that men have formed of Deity. Now that this vision is passing away, as a cloud is dissolved in the heavens, may it be to us as the morning cloud that is lost in the fulness of the light of a perfect day!

CHARLES CARROLL EVERETT.

THE TREE OF LIFE.

God is the soil from which it springs,
His daily grace its atmosphere;
Nourished by these, it rises high,
And spreads its branches far and near.

Hope is the yet unopened bud,
Containing much that is to be
When Time, with full fruition's touch,
Unbars the cell and sets it free.

Faith is the principle within,
Expanding bud to open flower,—
A quickening impulse from below,
Renewed, renewing, every hour.

Love is the flower which Faith has wrought,—
A fairer blossom who can find?
Whose fragrance, borrowed first from heaven,
It lends again to all mankind.

And what the climax of this growth?
The fruit wherein the rest may blend?
'Tis Peace, Love's fittest complement,
Hope's best fulfilment, Faith's true end.

L. E. B.

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THE POWER OF FAITH.

Perhaps there is no word relating to religious matters about which there is such confusion of thought as this one, "faith."

And yet it is the word beneath whose magic touch the deepest sorrows of human life have been deprived of their bitterest pangs. It is the word by which the strongest passions of human life have been converted into human good. It is the word by which weak, faltering, feeble lives of men and women everywhere have been upheld, strengthened, encouraged, kept firmly to the way of righteousness, through darkness, suffering, and temptation. It is the word by which the richest, best young life has willingly surrendered all it had. It is the word with which the lips of the dying have gently closed in happy smiles.

In the strength of this word, "faith," the mother has blessed the baby at her breast, the widow has made an offering of her last mite, the soldier has gone fearlessly to war, the priest has relinquished the pleasures of life, the prophet has dared the wrath of kings, the martyr has faced the agony of death. It has been the hope of the brave, the comfort of the sorrowing, the strength of the weak, the inspiration and the crown of the noblest and the best. And yet we do not know what it means!

What is the difference between the faith which merely accepts as true propositions that cannot be reasonably sustained, such as the miraculous birth of Christ or the inerrancy of Scripture and that faith which comes with power, which is the source and impulse of all that is grandest and best in us? There is certainly a striking difference. It seems to us a contradiction. We have all experienced this. We have seen the most devout professors of the most elaborately expressed religious faith false to the common trusts of life. And we have seen the obscure child of misfortune, renewing in his own life, and with the simplicity of a child, the currents that Christ set flowing for the redemption of humanity. The first is faith asking for a sign and clinging to a name: the last is faith dwelling in the spirit.

The confusion of thought on the subject arose, no doubt, in the New Testament itself; but a later interpretation has made the matter ten times worse by forcing the various New Testament explanations to fit a narrow though complicated system of theology, never dreamed of by the writers of the books of the New Testament. Every New Testament reference to faith has been treated as a fixed expression. Although we have there not only the various thoughts about faith as given by the writers of the Synoptic Gospels, but we have the strikingly different meanings attached to the word by John and the writer of Acts, and Paul. In the book of Acts faith has its simplest interpretation: it is there used as synonymous with recognition of Jesus as Messiah. "And a great company were obedient to the faith" (Acts vi. 7); *i.e.*, believed Jesus was their deliverer. A little amplification of this is found in most of the gospel accounts, where belief in Christ by faith is contrasted with belief by sight, indicating that faith was a purely spiritual act, as opposed to what the Gospels call the "hardness of heart," which asks for some sign. So Nathaniel showed true faith according to the Gospels, because he accepts Christ as Messiah without first witnessing any miracle.

But to Paul faith has a profounder interpretation. It was an unusual and striking religious experience through which Paul himself passed, and it was out of this experience that his conception of faith

arose. To accept Christ as the world's Redeemer, without question or proof, was by no means a sufficient test of faith. "To die daily and rise again with Christ,"—that is what he explains faith to be. Not an acceptance of any proposition, but the first stage of a new life; not the evidence of a revelation, but the thing revealed. It is not of the world, not natural, but a process of spiritual life. Paul somehow believed himself to have "died to the world, and to sin, and to have risen into a new life in Christ"; and this transformation was his faith. It is pretty difficult for us to-day, though we have heard Paul's words read over and over ever since we can remember, to get at the practical meaning of his conceptions; but I think we can realize that there was a grand truth hidden within his mystical expressions. Here was something differing radically from the superficial views of the sober New Testament writers. My own idea is that Paul really felt faith to be the unveiling of the spirit in a man's heart. If that is it, I think most of us can understand him. Most of us have heard the curtain rung up in the innermost depths of our own hearts when the drama of the higher life has been upon the boards, and have felt the thrill of that immortal tragedy when the unveiled spirit wrestled with the passions of the flesh. Most of us have felt a new power born of that struggle. Paul, I think, would call that the power of faith.

This faith rests upon no matter of belief, but upon the conditions of the inner life. Then all we need to know further is this. In a life where the power of faith is really manifest, a life cheerful, hopeful, helpful, loving, strong, a life lifting others with its own joyousness and sweetness, a life calm amid vexations, quiet under provocation, brave in trial, shining like a star, —in such a life what is the spiritual experience? Invariably this. In the heart of that human being the divine tragedy of the higher life has been enacted. Spirit and flesh have battled there, and the spirit has discovered that it was the master. That is the ground of faith,—faith born of trial, faith learned by experience. The spirit has tested its strength, felt itself upheld by the hand of God, recognized its own relationship to all that is strongest in the universe, found out that it is not alone, but that it is a child of the Infinite.

If this, then, is the inner experience upon which the reality of faith really rests, instead of stretching our belief or worrying ourselves with hopeless mysteries of creed, we need simply to unveil our hearts. "The saints and patriarchs who in the morning of the world walked with God, and over whom there seems to have hung a divine light of transcendent glory, were no nearer God than we are at this moment." We need no miraculous revelation: we need only to let in the witnesses of his presence that are all about us and recorded in our own lives. To have discovered that we are living and working, not alone, but together with God, that is to become possessed at once of the meaning and the power of faith.

FREDERICK B. MOTT.

THE PRESENT AND FUTURE OF CHRISTIANITY IN JAPAN.

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Quite a commotion has been produced in the Christian community all over the country by the appearance of a brochure by Mr. T. Kanamori on "The Present and Future of Christianity in Japan." As pointed out from time to time in these columns, there has been developed during the past few years among the leaders of Christian thought in this country an important movement, which is in its aims at once rationalistic and nationalistic. Repelled by the narrow and dogmatic sectarian theology of the Occident, an influential and highly educated section of Japanese Christian thinkers is impatient to construct a new theology on independent and essentially Japanese lines. Mr. Yokoi, since his return from a tour in Europe and America about twenty months ago, has been regarded in many quarters as the most advanced exponent of the new school of thought. The radicalism of Mr. Yokoi has, however, been entirely eclipsed by that of Mr. Kanamori. The latter, like the former, is one of the most distinguished members of that remarkable band of young students of Christianity who, under the influence of the late Mr. Nishima, have been regarded as the most powerful centre of evangelization in Japan. What effect Mr. Kanamori's present pamphlet will produce

remains to be seen. There is no doubt that the little work before us is destined to leave its mark upon the history of Christianity in Japan.

His pamphlet contains a little more than one hundred and fifty pages, and is divided into six chapters of very unequal length. The subjects treated of in the different chapters are as follows: Chapter I., "The General Conditions of Christianity"; Chapter II., "The Bible"; Chapter III., "Criticisms of the Doctrine of the Divinity of Christ"; Chapter IV., "The Religious Consciousness of Christ"; Chapter V., "Who may be called Christians?" and Chapter VI., "Criticisms of the Doctrine of Redemption." The first three chapters are divided into several sections, and together occupy more than two-thirds of the whole book. In the preface the author states that, diverse rumors having been circulated as to his religious opinions, he has been obliged to publish the present brochure to define his true position with regard to Christianity. He is perfectly aware of the imperfections of his work, and promises to give on a future opportunity a more detailed treatment of some of the most important subjects discussed therein. He alludes with deep regret to the intolerance of new ideas and theories which constitutes the chief cause of the tardiness of progress made by Christian theology, and hopes that the Christian thinkers of his country will discuss all questions of religion with entire freedom from any spirit of intolerance and bigotry.

The opening chapter consists of four sections, the first of which is devoted to a description of the state of things in the present religious world of Japan. Japan, the writer observes, like ancient Rome, is now the meeting-ground of all the different kinds of religious belief in the world. Whether she will be able to assimilate all of them so as to add new force to her moral vitality remains to be seen. Neither is it possible to foretell which of the contending religions will finally come out triumphant. Christianity, though powerful in the West, is confronted in Japan by a faith which, in respect either of number of believers or of profoundness of doctrine, is at least not inferior to it. Besides Buddhism, there is the cult of Confucius, by no means a despicable enemy, when we consider its firm hold upon the minds of the middle and higher classes of the people. Shintoism is in itself of little account as an antagonist; but it, too, cannot be passed over, as it claims to be the original and national faith of Japan. Thus Christianity finds its task here incomparably more difficult than when it successfully competed with the ancient religions of Rome, or even when it triumphed over Mohammedanism in the Middle Ages. Custom and prescription will be of little avail to any religion in the great struggle for existence which, if not actually commenced, is about to rage in this country. Only truth and vitality will prevail; and the religion which possesses the largest amount of these two elements will be victor in the end. "But truth," the writer goes on, "is not monopolized by any particular religion: it is shared by all religions. In obedience to the universal rule that like attracts and unites with like, truth will, in the present general religious conflict, unite with truth and life with life; and that religion which possesses the greatest truth will attract to itself all the truth found in the other different creeds, while that which contains the greatest vitality will unite in itself all the vitality found in the other different forms of belief. Thus will be formed a great religion which will combine truth and vitality, which, putting off the childish garments only fit for an infant, will clothe itself in the dress of the twentieth century, and which will prove itself competent to rule the whole world. Such, in brief, is my ardent hope." Then, addressing himself to the Orient, he continues thus: "Thou art poor and depressed. Thou wert left behind by thy brother Occident in the race of civilization. But thou needst not grieve: fortune has already turned. Thou hast now in thy hands all the religions of the world, and it is in thy power to smelt and recast them into a great new faith. Thou shouldst aspire to become mother of a twentieth century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission."

In Section II., the writer considers the attitude of the Japanese people toward Christianity, and describes the obstacles that prevent them from accepting the new

religion. Every far-sighted Japanese, he says, cannot but desire that Christianity may displace the corrupt religions of the country; and there are many who, admiring the noble principles of morality taught by Christ, wish to adopt his moral system for the guidance of their conduct in life. These persons, however, are unable to enter within the pale of Christianity, because, among other things, there are several stumbling-blocks within the church itself. The first of these is the retention of absurd superstitions. Educated Japanese, already disgusted with the superstitions of Buddhism and Shintoism, naturally expect to find in Christianity a religion at once free from those superstitions and entirely consonant with reason and science; for Christianity comes here as a faith believed by the enlightened nations of Europe and America. Their surprise is correspondingly great when, opening the Bible, they meet with stories far more incredible than anything they have yet heard from Buddhist priests. They then turn to missionaries or Japanese pastors for explanation; but the answers given only increase their doubt, as they are invariably told that the Bible is the only and perfect revelation of God, and that every story contained therein is entitled to implicit confidence. The doctrines of redemption and of the divinity of Christ are utterly beyond their comprehension; and the stories about paradise and hell inspire misgivings that the religion on which they had set so high a value may not, after all, be much better than Buddhism. A second stumbling-block is the unnecessary austerities demanded from every member of the Christian Church. He must not drink even on a ceremonial occasion; he must not smoke under any circumstances; he must not do such and such a thing on the Sabbath. Such excessive discipline drives away many otherwise inclined to join the church. A third obstacle in the path of the acceptance of Christianity by the Japanese is the tendency to denationalization observable in the organization and management of the churches and in the conduct of some Japanese pastors. The fourth and the last objection, not indeed to Christianity itself, but to Christianity as it is practised in this country, is that the different churches are at present permeated with a tendency to conventionality and with a spirit of sectarian jealousy and dislike. Many persons capable of distinguishing what is essential from what is not essential in the Bible, persons who actually follow the teachings of Jesus in their conduct, are repelled from joining the church by the narrow-minded sermons of pastors and the generally revolting state of affairs among its members. These circumstances are, in Mr. Kanamori's opinion, among the most important causes of the inability of Christian propagandists to achieve the success that seems to be always within their reach.

In Section III., we are introduced to the interior of the Christian community in Japan. The Christian world seems to be tranquil and stationary, but such a view is only superficial. The interior of the churches is now in a whirlwind of doubt and scepticism. The very leaders of the Christian flock have not, it is asserted, escaped the sceptical tendency. Nay: the writer gives us to understand that Japanese pastors in general are in a most dangerous state of mind. They find that all the principles of religion which they have been accustomed to consider immovable cannot stand the test of modern criticism. The author thinks that such a state of things is only natural, in view of the fact that at the outset, when these pastors learned about Christianity from foreign missionaries, they were unable to distinguish between the grain and the chaff, and were forced to swallow both without discrimination. It is not wonderful that they were deluded by the sophistries of the old theology, for even great philosophers were similarly deluded by the sophistries of Rome. A natural reaction has now set in, and the former docile pupils of the missionaries have suddenly become the prey of disquieting doubt. Most of them, being busily engaged in practical works of evangelization, have little leisure to undertake a theological investigation. Some there are who refrain from publicly expressing their doubt, fearing lest they betray any of their flock into a similar state of mind. Some also do not formulate their sceptical views, imagining that their churches are not yet sufficiently advanced in knowledge to accept their theology. A few others hesitate to take a decisive measure on account of personal or domestic considerations. "In short," writes the author, "I fear that

a religious panic is impending over the Christian churches." Turning from pastors to their flocks, the prospect is scarcely more cheering. The moral attitude of the bulk of the members of the different churches is as doubting as that of their pastors. And not alone are they doubtful; but they are also filled with strong discontent about the doings and qualifications of their pastors, the objects and methods of evangelization, the evils attending schools conducted according to Christian principles, the manners of the younger numbers of the churches, the interference of foreign missionaries, rivalry between the different sects, and countless other circumstances. Such being the state of things within the church at the present moment, the author thinks that the time has fully come to take decisive steps for its rescue from so unfortunate a condition. The best plan, in his opinion, is to banish all dissimulation and establish a sound and healthy church of Christ in Japan.

In Section IV., allusion is made to the progress of the study of Christianity in recent times. We read that Christianity is capable of progress and development; that it has been constantly growing during the past eighteen hundred years, and that in its growth it has taken nutrition, not only from the Bible, but from numerous other sources. The storm, we are told, now impending over the Japanese churches is but part of a general storm destined soon to descend upon the whole Christian community throughout the civilized world. In Europe and America there is, in the author's opinion, a tendency to the creation of an impassable gulf between men of learning and ordinary believers in Christianity. In Berlin men of higher education, unwilling to attend the services in the church, prefer to stay at home on Sundays. Even in America, according to our author's information, a similar tendency is noticeable in many instances. This state of affairs is owing primarily to the progress of the different branches of science, especially the science of religion. A critical study of the different systems of religion has revealed the fact that Christianity, hitherto considered the only true religion in the world, is not entitled to a monopoly of reverence, and that, so far as their nature is concerned, there is not much to distinguish between the different types of religious beliefs. Recent progress in the critical study of the Bible has also tended to modify the estimate in which that work has hitherto been held. Another circumstance instrumental in placing Christianity and the Bible in their true positions is the advance of general historical researches, enabling men to view in its true light the origin and development of the Jewish religion. Thus one vast revolutionary movement is now agitating the Christian church all over the world. But it finds here a condition of things far more favorable to its development than in Europe and America. In the Occident the notions of the old theology of Christianity have entered into the social fabric so deeply that it is now extremely difficult to revolutionize the church. But here in Japan no such condition exists. The leaders of Christian thought have a unique opportunity to establish a new church according to the latest ideas of science and religion and in conformity with the special requirements of the nation.

The second chapter consists of seven sections, and gives the author's opinions about the Bible. He loves and respects the Bible, and hopes that it may soon become the comforter and guide of his nationals. But he does not wish to have it worshipped by his countrymen. He states that nobody who has made a critical study of the Bible can consent to believe in that remnant of Jewish superstition which gives God's authority to every word contained in the book. Some, while discarding such extreme superstition, still cling to the notion that the Bible contains the only revelation of God, thus distinguishing it from all other canons of religion. These persons are equally in the wrong with thinkers who try to defend the divine origin of the Bible by recourse to various other sophistries.

The third chapter in six sections treats of "The Divinity of Christ." In Section I., general observations are made on the subject. Mr. Kanamori believes himself not to be behind any Christian in his love of Christ, but he cannot accept the doctrine of the divine nature of Christ. Christ was born, lived, and died, like every other human being; and what positive evidence is there to prove his divine nature? Most Christians believe in the doctrine of the

divinity of Christ by sheer force of habit and prescription, the idea having been imperceptibly planted in their mind's infancy. Such people are at a loss to assign any intelligent reason for their belief. The author subsequently examines some of the reasons put forth by the more thoughtful portion of Christians.

In the fifth chapter we have a definition of the term "Christian." A Christian, we read, is one who loves Christ; that is to say, it is not necessary to believe in the divinity of Christ in order to be called a Christian. It was natural and excusable in the early Christians to believe Christ to be God, for they were unable to account for his wonderful sayings and actions by any other hypothesis. But men of the present age owe it to the advanced stage of their civilization to make a right use of their reasoning powers so as to form a true estimate of Christ.

He concludes his pamphlet with the following words: "I regret to say that there are religious people who imitate the retrogressive policy of China. It is my sincere hope that the age of religious perfection may be placed not in the past, but in the future. However grand and noble a personage may appear hereafter in the religious field, he cannot but be an imperfect man. Consequently, it is not an historical personage whom we may accept as our Saviour, but the idealistic Christ, embodying the perfection of the human species and symbolizing the communion of God and man."

THE LIBERAL MINISTRY: ITS WORK.

The minister of the new Christianity that is coming to the world has four different avenues of influence open before him, all of them important, all of them containing possibilities of the very highest kind of usefulness to his generation.

1. The first is *theological.*

In some quarters there is a cry against theology. But it is a shallow cry. What a thinking age wants is not *no* theology, but a *true* theology. For what is theology? It is simply reason applied to the most weighty and pressing subjects of human thought. Not to be interested in theology, therefore, rightly understood, is not to be rational,—nay, it is not to be interested in life; for theology is the deeper philosophy of life,—life's meaning, life's worth, life's responsibilities and relations, life's consummation and outcome. There are no questions of our time so vital as those of theology. Well does ex-President Porter of Yale say: "The physicist, the evolutionist, and the agnostic of the present day are all theologians, speculating, affirming, and denying, concerning matter and mind, duty and sin, the mystery of the universe, its origin, its end, and its signification. Is there anything beyond the present? and, if so, what is it? Is there any life besides the life in the body? and, if there is, what is its nature, its evidence, and the conditions of living it well?"

The truth is there never was a time when there was so much theological thinking going on in the world as now. Man must have religion or die,—die bewildered, hopeless, heart-broken. But, if religion is to endure in an age like ours, it must have a rational basis in thought. The old solutions of the great problems of religion furnished to Christendom by Augustine, Anselm, and Calvin, in the light of our modern age have broken down. What is to take their place? What is to prevent a general collapse of religious faith? These are the questions which all Christendom—yes, and many a people outside of Christendom—are asking with an eagerness that is pathetic and startling. Here is where appears the vital character of the work to be done by the liberal Christian minister as a teacher of religion. He sees dawning on the world a religious philosophy which, as he believes, gives evidence of being able to take the place of that which is giving way,—rational, where the old is irrational; ethically pure and high, where the old is often ethically unworthy; spiritual, where the old is often grossly material; broad, open to light, in harmony with science; resting on foundations solid as the rectitude of man's faculties and deep as the nature of things; conserving all the good of the past and open to all the progress of the future; keeping God, and God conceived of more nobly because more rationally than ever before; keeping worship, and worship purified and lifted up into something better than that of the past; keeping the immortal hope, enlarged and ennobled; keeping the Bible, all that is helpful in it, and not fear-

ing to accept, either, for religious uses, all other helpful scriptures; keeping Jesus, not, indeed, as an impossible combination of God and man, but better, as an illustration of humanity at its finest and divinest,—an incomparable teacher and leader of men in the things of the spirit; keeping the church loosed from the bonds of ecclesiastical tradition and bidden to rise and do for the world the living work of to-day; keeping a faith—nay, rising to a faith—such as the past has known too little of in an all-ruling Wisdom and Righteousness and Love in the universe, guiding worlds and men alike to good.

I say the liberal Christian minister sees dawning on the world a new religious philosophy, which means all this; and his calling is that of herald of that philosophy. To him it is given, amid the darkness and confusion and overturnings and despairs of our time, when so much is giving way upon which men had built their fondest hopes, to go forth to his fellows with the calm, strong, high assurance that all is well: though what was* thought to be foundations fail, other foundations appear which are firm; and broader and deeper foundations, too, upon which may be built higher hopes and better faiths for mankind.

This is what I mean when I speak of the importance of the theological work which the liberal Christian minister has to do for the world. Can one think of any work f higher or more enduring usefulness?

2. But, in addition to his theological work, he has also an *ethical* work of scarcely less moment. The only church that the clearer-seeing future is going to have much use for is one which, in addition to being deeply religious, shall be profoundly and tremendously ethical. The liberal Christian minister is to regard himself as very truly a captain in the world's great moral salvation army. The constant aim of his preaching must be, first, to teach ethical truth to his own congregation, and then, beyond that, to enlist them all with him, as soldiers of God, in a practical campaign, long as life, earnest as death, against falsehood and evil in society. For, alas! we are in the midst of a world where dishonesty meets us on every side, where personal impurity looks out from eyes of men and women we encounter in nearly all walks of life, where politics is too often rotten and degrading, where gambling ruins thousands of young men, where drinking ruins more, where selfishness and greed run riot, where there are class distinctions and castes that are cruel and wicked, where ideals of life are, in not a few quarters, brutal, in others grossly materialistic and selfish, in others frivolous, in all too low.

Thus not only are individual lives ruined, but the very foundations upon which the home, the State, society, civilization itself, rest, are threatened. What must be done?

First of all, we naturally turn to religion. And we do well; for I believe that more and more the wisest men and women are feeling that here is our highest hope. But this is not enough. There is, entirely aside from religion, much work whose influence is directly or indirectly ethical, that needs to be done, for example, direct moral instruction in our public schools, and in all our institutions of learning; temperance instruction in all schools, the indirect influence of which is strongly moral; provision in our schools for industrial education, the indirect influence of which is also found to be moral; elevating lectures for the people; popular classes in practical ethics and all subjects of practical moral and social concern to men and women; mothers' meetings, for friendship and wise counsel and instruction; boys' evening schools and classes and clubs, under good influences; public reading-rooms, amusement-rooms and coffee-houses, to rival the public liquor-drinking places; noble literature in cheap forms systematically placed within the reach of the poor and urged upon their attention; temperance work in all its forms; social purity and "White Cross" work; work, associated and individual, for morally purifying and elevating politics; reforms in our poorhouses to prevent them from becoming hot-beds for the nourishing of pauperism and crime; improvements in our systems of prison management, so as to make prisons and penitentiaries reformatory in their influence instead of merely punitive; better laws and better execution of laws against gambling, bribery, prostitution, monopolies, saloons, and many other evils.

These are some of the hings which our wisest minds are already able to see ought to be done for the moral elevation of society. Here, therefore, lies one important province

of the work of the liberal Christian minister. Not that he is to do all these things himself: that would be impossible. But it is his duty to be intelligent about them, and alive to the importance of them, and to be largely influential in setting in operation moral forces which shall result in their accomplishment. Of course, in all this he works largely in line with all the other ministers and churches of the Christian world. But it is with this advantage: that he has never, as they, to half apologize for his ethical work, as if it were apart from God's best service; nor is he hampered in it by his theology, as they are so constantly hampered in the same by low moral ideas and vicious principles of moral judgment imposed on them by the theology of Orthodoxy. On the other hand, too, in all these moral enterprises the liberal minister works exactly in line with the Ethical Culture societies, only he has the advantage of being able to employ, in addition to their motives and sanctions, others still more powerful from religion.

3. We come next to *philanthropy*. In our day the humanitarian spirit of Christianity is finding a new birth, just as Christianity in other respects is finding a new birth. There never was such an age of philanthropies and charities as ours. It thrills one to look about and see what is being done for the poor, the sick, the suffering, the outcast, the degraded, children, women, the old, even dumb animals,—all classes and conditions of human beings, and beings below human, that need sympathy and help. It is beautiful; no clearer mark of the coming of the kingdom of heaven on earth is anywhere to be seen than this.

And yet the work so far is only in its beginning. What has been done is but as a drop in the bucket. Still, suffering and want, wretchedness and misery, are on every side of us, appalling to contemplate. Millions, even in our own land, the most favored land in Christendom, are without proper homes or proper food or proper clothing or proper care or medicine in sickness. Tens and hundreds of thousands of women in our large cities are being driven to the alternative of starvation or sin. Hundreds of thousands of men in city and country are fighting a battle with poverty more tragic than those conflicts where sabres clash and artillery thunders. Millions of children are growing up without proper care, physical, intellectual, moral, or religious. And so the voices come, loud, urgent, unceasing, from every side, calling for aid. And aid must be given. The noble beneficences, charities, and reforms that are already in operation must be carried on more wisely and earnestly than ever; and new ones, wiser still, to meet new needs, must be put in operation.

To this humanitarian work liberal Christianity has always been peculiarly alive. Many of the best philanthropies of the modern world it has originated: to all it has given liberal support. Such work is exactly in keeping with its spirit. All these things make it natural that the liberal minister should be a leader here. And what a leadership it is! Can any young man desire a nobler? Where is the young man of generous nature and high aims who does not feel that a life devoted, even in any considerable measure, to such work as this may well be contemplated with eager enthusiasm and joy?

4. I pass now to the fourth field of usefulness open to the minister of liberal Christianity; namely, that which I may call the *spiritual* and the *personal*. This is, perhaps, less easily described than any of the others; but it is not less important. Indeed, I am disposed to think that, if we were to endeavor to point out the one direction in which the minister's work rises to its very best, touches springs of influence that are the very deepest and most vital, we should be compelled to say, It is here.

The Christian minister is not simply a public teacher or lecturer, whose function it is to speak to the people *ex cathedra*, from above or from outside of their number. His place is among the people. He is a *minister*, whose work is ever a *ministry*,—a *service* in the things of the heart, the spirit, the deeper life. He is a *pastor*, to whom is given a *flock* to lead and to love, to lead by love and by life as much as by spoken words. Relations could not be more close or vital than those which exist between him and the community. Nor is there any class from whose intercourse and confidence he is debarred. The poor are his, the rich are his. So are both the learned and the ignorant. So, too, are the good and the bad. It is his duty and his privilege to be the friend and

helper of all,—a helper in those deep things of the spirit in which all need help, the rich often quite as urgently as the poor, and those wise with this world's wisdom often quite as much as any.

I think there are no friendships, no ties of affection, more strong or sacred than those which bind a minister to his people. And, if the minister is what he ought to be, they are all ennobling in their influence. Patriot soldiers know how deep and strong friendships are which have been formed in the army by sacrifice and danger endured together for a common cause. The common suffering for a common noble end somehow cements and sanctifies the friendship. It is much so with the friendships which grow up between a true minister and his people. They are formed amid the most sacred influences that enter into human life. They are consecrated by common aims, and these of the loftiest kind. They are interwoven with the soul's finest fibre, of longing, aspiration, high thought, visions of the ideal, resolve, prayer; and so it is no wonder if they become peculiarly strong and lasting and dear.

Probably it would not be too strong a statement to say that to no one in all our modern world is it given to come into so close, so tender, so sympathetic, so earnest, and therefore so deeply and enduringly helpful relations to the people, in nearly or quite every rank and class of society, as to the Christian minister. The only one whom we should ever think of comparing with him in this respect is the family physician. But a little consideration will show that the influence of the most trusted physician, as a physician, is on a distinctly lower plane. The physician's ideals are physical: the minister's are moral and spiritual. The physician's function is the promotion of bodily health,—a noble function: the minister's is the promotion of mind-health, soul-health, which few human beings in their sanest moments fail to recognize as higher and better. Moreover, the minister's influence is not intermittent as the physician's must be, confined to times of sickness. It is regular, constant, beginning with earliest childhood, extending through bright days and dark days, through health as well as sickness, ending only with death, and operating all the while steadily for the shaping of character and life. Even when the physician reaches the point where he can do no more, and turns away in despair, the minister finds his own higher ministry not yet ended, but now rising into a service peculiarly beautiful and precious,—that of trimming the lights of faith and trust and peace, to light the path both of him who goes on his unknown journey and of those who remain behind in tears. So high and tender and blessed a thing it is to be a pastor, a friend, a sympathizer, a helper of men in their deepest needs, a lighter of hope's stars in their sky, a comforter, a courage-bringer, a faith-kindler, a lifter-up of ideals, a brother, to take men, lost, sad, weak, despairing, by the hand, and lead them to the Father, with whom are strength, love, joy, new heart, new life!

J. T. SUNDERLAND.

A WOMAN'S TRAVEL-NOTES ON ENGLAND.

I.

After ten months upon the continent it seemed like "getting home" to stand upon English soil, and hear again my own, my native English. I had lived among the old pictures, old churches, old palaces of Italy, until the stirring life and the great social and industrial problems of the nineteenth century seemed no longer a part of my world.

And London, after Siena, Orvieto, Venice, and Pisa, brought to mind another age of the world. There was the same rushing, pushing crowd, with the nervous, keen faces, which characterize a Chicago crowd. Business, energy, and enterprise were in the air. I realized that I was again among Anglo-Saxons, and that "time is money."

It is very difficult for the stranger, pressed for time, to make any satisfactory study of the educational or charitable work of the continent. There are so many obstacles, so many formalities, in the way. So much valuable time must be spent in interviewing officials and obtaining necessary permits to even enter a school or charitable institution.

Even in Geneva, Switzerland, I was obliged to spend a day in obtaining permission to visit some of the Geneva schools. And, when this dearly bought card of entrance was given, to my surprise, it did not authorize me to visit any and every school in Geneva,

but distinctly specified that I might visit the grammar and primary rooms of a certain building and one kindergarten school.

My card of admission was very closely scrutinized by each teacher, and in several of the rooms I was treated with almost discourtesy. One teacher actually seated herself, and left me standing by the door.

From the confusion and excitement among the pupils caused by my presence, it was evident that visitors were unusual. I asked an official, Why all these difficulties in the way of visiting their schools? The reply was "that visitors distracted the attention of the pupils and interfered with their work, and that, if permitted to do so, the parents would visit the schools frequently, to the detriment of the schools."

This was a new view of the subject. In America the parents have always been urged to visit the schools; and the complaint of teachers is that parents do not show enough interest in the schools, and visit them so little.

In Paris I was obliged to give up visiting the "trade schools," because the application for a permission would have consumed too much time.

But in London the school-house doors are as wide open as in America, and the teachers are just as hospitable. It was only necessary to walk in and state one's interest in the work, to insure a cordial welcome.

The "board schools" of England are schools for the lower classes. No family of any social position would think of sending their children to a "board school." I was attempting to explain our free school system, with its high schools, and the son of the merchant-prince and the son of the mechanic in the same classes, to a young man. He listened with undisguised disgust, and replied, "Think of Eton boys in such a rabble!"

England is emphatically an aristocratic country. In France the republic has established a school system very similar to ours; and in Germany the respect for scholarship is so great, and education is so much the main object of life, that fees in all schools are very small, so that rich and poor are found in all schools.

Miss Davenport Hill, a member of the London School Board, explained the English system to me; and some account of the way England maintains her schools may be interesting.

The schools are supported, first by a government subsidy, of so much per capita. This amount depends, in a measure, upon the report of the government inspector,—an official entirely independent of the school board. If the work is found satisfactory, that school receives the maximum sum per capita. Second, by a tax collected from the rate-payers, the amount of which the school boards fix. These boards are elected by the rate-payers; and, if they are extravagant, the rate-payers can refuse to re-elect them. Third, by a fee varying from threepence to one shilling per week for each pupil. In the poorer districts of London, Miss Hill told me there were many bequests which they were able to use for school purposes, and so reduce the fees, and that there were many more bequests now useless, because of the conditions attached by the donors, which it is hoped can, by act of Parliament, be made available for school purposes. For instance, in one parish a very orthodox individual left a fund for the purchase of fagots for burning heretics; and, as heretics are no longer burned in England, no use can be made of this fund.

Accustomed to our American idea that it is the duty of the State to provide free education for the people, I could not understand the strong opposition on the part of very good people to the "Free Education Bill," which passed the House last July.

Education is compulsory in England; and yet hitherto a fee has been demanded for the tuition of the pupils. In this country we have always felt that it was only because the State supplied an education, free to all, that the State had the right to compel the attendance of the children.

A member of Parliament said to me of the "Free Education Bill": "This is a government bill, greatly opposed by many prominent Conservatives, but which will be carried, because the 'Home Rulers' will vote for it. It does not go far enough to suit us, but it is better than we could have expected from the government." This gentleman felt that the present system of fees was a real hardship to many. "Think," he

said, "of a man out of work, with four or five children in school, and the lowest fee twopence or threepence per week! He must send his children to school, and can only be relieved of the fee by going before the school board, proving himself a pauper, being thoroughly humiliated, and having what poor remnant of self-respect still remains to him crushed."

Last July the Factory Act was passed; *i.e.*, a law raising the age at which children may be employed in factories and mines to twelve years. This was the first victory won by the Liberals in five years, and was received by them with great enthusiasm.

On the evening of the passage of this act I was in the House, or, rather, in the cage above the House, where the few women who are so fortunate as to secure an *entrée* are shut up, to peer through the grating at the House below. On this evening the bill to limit the hours of women engaged in laundries was before the House. This bill was the outcome of a huge mass meeting of laundresses in Hyde Park.

The subject was treated with the greatest courtesy by both sides of the House, and all the speakers claimed to be actuated by a sincere desire to do the best thing possible for these poor women, whose lot is, at best, hard. That debate in the House of Commons, by representative men of England, could not have failed to convince an unbiassed listener that even the "submerged tenth" have been able to make their cries heard in high places, and that the legislators of England realize that their cries must be regarded. One of the members who took part in this debate was a Welshman, sent by his trades-union, who had been a working miner up to the time he entered the House,—a man of real earnestness and ability.

It seems so out of all proportion that members of Parliament receive no pay, and yet the presiding officer receives a salary of six thousand pounds per annum and a fine residence.

Here, again, is the aristocratic spirit in government, in the theory that no money must be received by England's law-makers. Of course, many poor men are in Parliament whose expenses are borne by various associations. But all this falls upon the working classes, because their candidates are often poor men.

Hyde Park is an example of the same spirit. No cabs are allowed in this fashionable drive in the afternoon. The result is that nowhere in the world can such a display of fine turn-outs, such elegantly dressed ladies, faultlessly attired gentlemen, and liveried servants, be seen as in Hyde Park during the season. But people without carriages are shut out of this gay concourse; and there is no such cheap enjoyment for the people as in the Bois de Boulogne or on the Pincian Hill at Rome, where the shabbiest vehicles jostle the fine carriages.

Indeed, in all the great parks of Europe, except Hyde Park, the cheap and comfortable little cabs are admitted.

On Sunday afternoon the "Ladies' Mile" in Hyde Park presents a brilliant spectacle. Here London society sits or walks, attired in goodly apparel. No one drives in London on Sunday: that is wicked, or *unfashionable*. Good and fashionable people walk in the park and display fine toilets; and it certainly furnishes an admirable opportunity to display good clothes. But the singular thing is that the portion of the park known as the "Ladies' Mile" is given up to the *swells*, and the unfashionable multitude never intrude upon this ground devoted to "society."

However, to me the fashionable quarter of the park was not nearly so interesting as the part where the "great unwashed" hold their meetings. Respectability and fashion are always a little tiresome, and well-dressed people look alike the world over. The groups around the different speakers never ceased to attract me. There was one afternoon a socialist addressing a group; a Salvation Army meeting; religious controversialists denouncing each other; an atheist inveighing against all religions; a political orator; a young man reciting poetry; and an Anarchist, with red flag unfurled, denouncing the government, and calling upon his hearers to destroy the existing order of things. A policeman stood stolidly by the last-named speaker to see that he had the fair play so dear to Englishmen.

For studying all sorts and conditions of men, no place equals Hyde Park on a Sunday afternoon. MARIE C. REMICK.

ABIEL ABBOT LIVERMORE:

EIGHTY YEARS YOUNG.

A rounded life with ripened years,
  Softened with autumn's harvest glow,
Made purer by its burning tears,
  Made kindlier by its frost and snow,—
Grand prophet of the inner life,
  Apostle of the truth of God,
Thou makest peace flow out of strife,
  For weakness thou art staff and rod.

With pity filled for others' woes,
  Low bent to lift the bowed and lost,
Whose throbbing heart for them o'erflows,
  Aside thy pains and burdens tossed,
O brother, in thy heart's great love,
  Yearning for souls enslaved by sin,
Thy strength flows down from founts above,
  And Christ finds welcome room within!

Brought up at thy Gamaliel feet,
  Anointed men have learned God's word,
And, clothed in Truth's fair robe complete,
  Its message spoken has been heard.
Strong, gentle, kindly, and serene,
  Simple in thought, just, true, and wise,
With learning wide and insight keen,
  Born was thy gospel from the skies.

So reverent, full of faith divine,
  So moulded by the Christian thought,
Whose vital flow is life's true vine,
  The strength by which thy hand hath wrought,
Thy fourscore years and silvered hair
  Are symbols of that holy crown
Of Faith and Hope and Love you wear,
  On which the angel hosts look down.

O saintly soul, a halo bright
  Enwraps, illumines, lifts thee far
Toward that divine, celestial light,
  The brightness of thine own soul's star.
Accept, dear friend, the words, "Well done!"
  For you and yours, this happy hour,
Whose course is toward the rising sun,
  Whose glory is its growing power.
    Unfinished is thy life-work here,
    Immortal is thy coming sphere.

A. J. Rich.

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*A GLANCE AT THE STORY OF HARVARD.**

It has been said that God sifted three kingdoms to make New England.

It was in November, 1636, that the General Court of the colony of Massachusetts Bay passed the following vote: "The court agree to give £400 toward a school or college, whereof £200 shall be paid the next year and £200 when the work is finished, and the next court to appoint where and what building." The young and brilliant Henry Vane, a graduate of Magdalene College, Oxford, was president of that court, and John Winthrop, a graduate of Trinity College, Cambridge, was an active member. Soon after, Vane, a friend of Ann Hutchinson, named in Milton's sonnet as

"Vane, young in years, but in sage counsel old,"

returned to England to pursue his historic career for the liberty and emancipation of his race, and end that career by being beheaded on Tower Hill, leaving a name that stands on the roll of liberty's martyrs with Raleigh, Russell, and Sydney.

The name of Newtown was soon changed to that of Cambridge in affectionate remembrance of the Alma Mater of many of those emigrants. Of their number one hundred were graduates of Oxford and Cambridge, seventy being from Cambridge, of whom thirty were from Emmanuel College. It was in 1638 that the non-conforming clergyman, John Harvard, died at Charlestown, leaving half of his whole property and his entire library, about three hundred classic volumes, to the proposed college; and, as you well know, the name which our university has borne from that day to this is his. At the celebration of the two hundred and fiftieth anniversary the undergraduates, in merry mood, displayed "Johnnie Harvard's Papas" in their torchlight procession, representing, in appropriate costume, a butcher, a cooper, and a grocer, two of whom, by tradition, were step-fathers; and it was from them that the estate was inherited, through his mother, that rendered John Harvard the wealthy clergyman of the young colony. Little is known further of him than that he was a graduate of Emmanuel College, Cambridge. A monument has been erected to his memory, with appropriate exercises, including an oration by Edward Everett. Among the few books that were preserved from the destruction of the ibrary in 1764, only one of John Harvard's three hundred volumes remains, entitled "Christian Warfare against the World, Flesh, and Devil." In the grateful remembrance of mankind, how many names in all the annals of light and learning are sure to hold so firm a place as his?

While the college was founded on Nov.

* Part of an address delivered before the Harvard Club of Seattle, Wash., Oct. 9, 1891.

7, 1636, now recognized as Foundation Day, it was in 1650 that the permanent charter was granted, creating it a corporation with rights and franchises that have remained to the present day substantially unchanged. However, under the name of "The President and Fellows of Harvard College," minor statutes have been passed. The mode of selecting Overseers has been substantially modified, more especially in recent times, until now that authority is vested in the alumni of the college proper, while the Corporation proper is a self-perpetuative body of seven.

The three objects in view in founding the institution were to furnish the Commonwealth with knowing and understanding men, and the churches with an able ministry, and the Indians with Christian education. The first brick building erected was the Indian college, with dormitories for twenty occupants; and therein, subsequently, John Eliot's Bible was printed. Only two Indians ever availed themselves of the privileges of the college. According to the quinquennial catalogue, one Indian, coming from Martha's Vineyard, graduated in 1665, and died the next year. His *nomen clarissimum*, do not forget, was Caleb Cheehauteaumuck.

Of the twenty-two presidents of Harvard College, the first was John Dunster, of revered memory, an earnest, consecrated minister of the gospel. He devoted his time most assiduously to building up the school within and without, by contributions from other colonies; and the religious controversies relative to Pedobaptism, in which he became involved with the powers of State, have in no way shadowed his cherished memory. At the outset, the requisites for admission were rigidly prescribed: the student must be "able to read Tully or such like classics, and make and speak true verse and Latin prose, and decline the paradigms of nouns and verbs in the Greek tongue." The rules required that students should speak Latin in all college intercourse, and double penalties were imposed if excuses were not presented in that classic tongue. Hungry had to go the student, if the Roman language failed him at meal-time. The story is historic that the laugh went round when a professor, whose room was invaded by a wandering dog, exclaimed, "*Exclude canem et, et*—shut the door!" and one is reminded of Heine's saying that his only hatred of the Roman race was their invention of the Latin grammar.

Exercises were required by candle-light before breakfast in translating Hebrew Scripture into Greek; and at evening twilight it was English that was thus transmogrified. The humanities were thus rigidly pursued, and we are reminded of the scholar who regretted that his whole life had been spent upon Greek in general instead of upon verbs in *mi*.

We have the authority of the late poet and statesman, Lowell, in saying that the founding of Harvard College is second to no event in real importance that has happened on the Western Continent,—that it saved New England from being a mere geographical expression, and insured our intellectual independence of the Old World. Its immediate and natural effect was to create a body of educated and earnest men, maintaining high ideals of life and its purpose, fit and zealous to be educators of the people, as schoolteachers and as ministers of the gospel. To a large degree we may say that it is by this influence that New England assumed and has maintained its permanent influence in literature and thought. Thus we are reminded of Beecher's exclamation: "What! shut New England out in the cold! You may as well try to shut the cold out of New England."

Thus, having briefly told the story of the founding of our Alma Mater, let me glance at a few of the most important events in its subsequent history. It was in 1680 that the college was granted the revenues from the Charles River ferry. In Revolutionary times the undergraduates voted unanimously to take their degrees clad only in the manufactures of their native land; and, after Washington drew his sword under the Cambridge Elm as commander of the continental armies, the college authorities and students forsook their buildings to find temporary shelter at Concord. Among the most eminent of the Revolutionary leaders were the graduates from Harvard,—such as the two Adamses, Hancock, Warren, and Otis. President Washington visited the college in 1790, while the reception to Gen. Lafayette in 1824 was a marked epoch. The two hundredth celebration of the college occurred

in 1836, with imposing ceremonies, wherein Edward Everett delivered one of his most pleasing orations; and Dr. Holmes, of the famous class of 1829, whose name awakens thrills of affectionate respect in all our hearts, gave a poem on that occasion, as he did also in more elaborate form at the recent two hundred and fiftieth celebration in 1886. At the latter celebration the following three stanzas from his poem recited fifty years before were repeated, as the ones remembered by the venerable poet:—

"When the Puritans came over,
  Our hills and swamps to clear,
The woods were full of catamounts
  And Indians red as deer,
With tomahawks and scalping-knives
  That make folks' heads look queer.
Oh, the ship from England used to bring
  A hundred wigs a year!

"And who was on the catalogue
  When college was begun?
Two nephews of the President
  And the professor's son.
(They turned a little Indian boy,
  As brown as any bun).
Lord, how the seniors knocked about
  The Freshman class of one!

"God bless the ancient Puritans!
  Their lot was hard enough;
But honest hearts make iron arms,
  And tender maids are tough.
So love and faith have formed and fed
  Our true-born Yankee stuff,
And keep the kernel in the shell
  The British found so rough."

Fain would I dwell on the part Harvard took in the war for the Union; but time forbids me to do more than merely mention the fact that, of her 1,232 volunteers, 361 fell as martyrs, and their names are enrolled in Memorial Hall.

The two hundred and fiftieth celebration of the college, in 1886, is of recent memory; and its exercises, in which some of you took part, call for little mention, especially as they have been published in a handsome volume. But, among the profoundly interesting and brilliant utterances on that occasion, I was impressed with the sermon of Bishop Brooks, wherein he said: "The college lay like a ball of light in the intention of its founders. Like a rock in a great sea, resting on its own foundations, beaten by the waves, of which it takes no manner of account, so stands the Puritanism of the seventeenth century in the Harvard College which it built in the midst of the multifarious and restless history of man." And Dr. Brooks says that no break is to be found in its progressive history which conforms to the advancement of humanity. Yet that history presents four epochs about one-half century apart. In 1700 there was a movement of marked significance connected with the university regarding the true recipients of the Christian sacraments, wherein the Mathers, both father and son, took active part. The result was a wider and deeper appreciation of the true significance of the Christian symbols.

Again, in 1736 and 1740 there was an epoch in connection with the rigid teachings of Jonathan Edwards, arising through the extraordinary enthusiasm created by the coming of Whitefield to Boston. Again, in 1804, the choice of Henry Ware to the Hollis professorship of theology was a crisis, wherein dogma came in conflict with truth; and, whatever views may be entertained in regard to modes of church polity and belief seriously entertained by the respective controversialists, sure it is that the change was in the direction of that higher and broader Christianity which we recognize as love to God and love to man. Lastly, in recent times, those of us who are in middle life have witnessed a revolution. We can recognize the marked effects of the emphasis placed upon sociology and psychology, the extension of the elective studies, the enlargement of all methods of culture, confined no longer to the humanities. We have seen great advances, so as to include not only the *trivium* of the mediæval schoolmen, embracing grammar and rhetoric and logic, and the *quadrivium*, embracing algebra, geometry, music, and astronomy, but all philosophy and science and much of art.

Dr. Brooks tersely put it: "Experience became larger than Whitefield, dogma than Calvin, life than theology"; and under this new method we rejoice to think that neither scholarship nor aspiration for the highest religious thought has declined.

At Commencement time two years ago, among the brilliant orations and speeches it was my privilege to hear, I was especially impressed with the speech of President Eliot, wherein he gave assurance, with a simplicity which bespoke his sincerity, that Harvard University cherishes all the good

the past hath had, and is earnest and zealous to establish and maintain among all who come within its influence, loyalty to truth and the higher scholarship, and freedom to think without bigotry.

JOSEPH SHIPPEN.

Seattle, Wash.

O. B. FROTHINGHAM'S "UNITARIANISM."*

The last two volumes from the pen of Octavius B. Frothingham preserve a great deal of information invaluable to the future historian of American Unitarianism. Gathered together in these two volumes are condensed vigorous descriptions of the leading events in our denominational development, dating from a period "when the ministry was the chosen profession, when there was no turmoil, no moral agitation; the anti-slavery struggle had not begun; Transcendentalism was unborn; rationalism, in the later objectionable sense, was unheard of; Ripley and Emerson were boys; Parker was a child; Channing had not preached his Baltimore sermon"; and including incidents as recent as the "Western issue."

Neither volume, however, attempts to follow any set historical method, but in a pleasantly careless, natural, and almost chatty manner tempts the reader on till he finds himself surrounded with a varied and vivid scenery. The first chapter of "Boston Unitarianism" contains two word portraits, one of Channing, the other of Parker, which for clear-cut vigor, incisiveness, and precision it would be difficult, if not impossible, to match. Filling in the gap between these two, the rank and file of the Unitarian ministry are described as men lacking the fervent spirituality of Channing and the impassioned earnestness of Parker, but of quiet culture and dignified conduct, shrinking from critical speculations, repelling the doctrines of Calvinism, yet at the same time clinging to ancient formulas, the word of Scripture, and the Church as an institution. It is this middle attitude, as held by the main body of the ministry, which Mr. Frothingham calls the "old-fashioned faith with a sentimental modification." "The soul of a cast-off religion was in it." It still advocated the submission of reason to revelation. Though thoroughly respectable, it was just as thoroughly commonplace, insipid, vague. It took no hold upon the masses because, while denying the fervid doctrines of eternal punishment, depravity, election, the atonement, it proposed no absorbing principles to take their place. This mediocre, mildly scholarly, and calmly respectable position is illustrated, with many pleasant digressions, in the chapters entitled "An Example," "The Dogmatical Position," "Literature and Religion," and "The Unitarian Layman." In "Recollections and Impressions" we trace the influences which came to bear upon this old-fashioned Unitarianism and developed out of it the new. These, recited as autobiographical confessions, are full of intense vitality, rising, as in the chapter on "The Crisis in Belief," to the height of dramatic power. The individual experience was really the experience of the writer's generation. The new springs of thought and sources of belief, though coming to him through particular and often personal channels, were none the less the same motives and principles that were in the air, that were dawning in the New Reformation. The fact that these principles are here described in the concrete and colored with the idiosyncrasies of individuals, and especially with the personal character of the writer himself, only intensifies the impression produced. These chapters must be read to catch their peculiar charm and glow. The steps of the transition cannot be here enumerated; but the triumphant principle, the camel which, once gaining entrance, thrust all the older occupants out of the tent, was the acceptance of the common spiritual nature of man as the living and only authority in religion. This gave essential harmony to all moral codes and all religions the world round. This burst through the timid restraints of old-fashioned Unitarianism, and flooded the cold respectability of negation with the fervor of a new impulse. In the chapters on "The Progress of Religious Thought" and "The Clerical Profession" the growth of new faith is set forth. But even more attractive are those parts of the volume which detail the effect of the new impulse, the new belief in the creative power of the

* BOSTON UNITARIANISM, 1 Vol., and RECOLLECTIONS AND IMPRESSIONS, 1 Vol. By Octavius Brooks Frothingham. New York: G. P. Putnam's Sons.

spiritual nature of man upon the life of the writer, the brave surrender of the luxury, ease, happiness, of his idyllic Salem settlement, with its temptations to scholarly retirement, for the untried radical venture in Jersey City, the apparently half-regretful movement away from the sympathy of the denomination, the founding of the Free Religious Association. Our interest, however, culminates, where most dramatically it should, in the closing chapter of the book, "Confessions." Here we feel more than anything else that the power of the new faith, the modern Unitarian movement, is greater than individual eccentricities, and is bringing the extremes together. Mr. Frothingham, rejoicing in the changed attitude of the denomination, also tenderly confesses the changes in himself. He says, "I find myself more inclined to a serious regard for existing institutions and modes of opinion" (p. 290). In regard to the communion service, which during the Jersey City and New York ministries was "never celebrated," being dropped as a "mere formality without an excuse for being," Mr. Frothingham now says: "The ceremony puts thought and sentiment in poetic form, associates them with the holiest souls in their holiest hours, and brings people face to face with their better selves in the tenderest and most touching manner, teaching charity, love, endeavor after the religious life. The rite is full of beauty, rich in meaning, and may be used with effect. . . . A symbol often goes further than an argument, and a symbol so ancient and so consecrated ought to be preserved" (p. 72).

Both volumes, when read, leave us with a strong sense that we ought to have a further supply from the same source, more especially of such living pictures of men as are contained in the chapters "My Teachers" and "My Companions." Why not a volume of these condensed biographies?

Has the literary style of the author of "The Religion of Humanity," in growing more compact, lost something of its elegance? Or why do we find in the present volumes everywhere such monotonous series of sharp corners and jagged edges? We quote at random: "There was no distinction of persons, no affected pride. We found our own level and kept our own place. Money did not distinguish, or family, only brains. There was no care but for intellectual work: there was no excess save in study. Expenses were small," etc.

One thing, however, we will criticise. It is not fair to a patient public, in these days of many books, to publish such valuable material with such a miserable makeshift of an index. Hardly more than the names of prominent personages and institutions are given, and these in the most incomplete and irritating manner. The names of Roger Williams, Dr. S. Howard, John Brown, and an innumerable list of others referred to in the text do not appear at all in the index. The Phi Beta Kappa Society has no place in it. There is no such word as "Periodicals" or "Magazines" or "Rationalism" or "Biblical Criticism," though these all receive frequent consideration in the text. Even the very little indexing which has been done is some of it incorrect. We have not time to discover to what extent; but our very first reference in "Boston Unitarianism" is to the name Channing, and the page given is 13. But page 13 has nothing whatever to do with Channing; while pages 1 to 8 are entirely devoted to a study of his attitude, with no chance of finding that out through the index.

F. B. M.

ONE UPWARD LOOK EACH DAY.

Sunday.

In the Dark.

O Thou who art my only Light,
Thee do I follow through the night;
Though home and hope are out of sight,
Firm trust in Thee my spirit hath;
  Thou knowest my path!

Although I cannot see Thy face,
I feel the warmth of Thy embrace,
Infold me in the dangerous place
Where sin lies waiting to betray;
  Thou knowest my way.

O Thou that seest me through and through,—
The thoughts I think, the deeds I do,—
Thou knowest I would to Thee be true!
Oh, draw me closer to Thy side,
  My Lord, my Guide!

Thou knewest me, lovedst me in the past,
Even when the tempter held me fast;
Thy wanderer has come home at last;
Never again from Thee to stray,—
  From Thee, my Way!

I know not what may yet unfold
Beyond the morning's gates of gold;
This is my heaven,— Thy hand to hold,
Thy steps to follow through the night,
My Life, my Light!

— *Lucy Larcom.*

MONDAY.

I shall not pass this Way Again.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears,
Beauty for ashes may I give alway,—
"I'm sure I shall not pass again this way."

I want to give good measure running o'er;
And into angry hearts I want to pour
The answer soft that turneth wrath away,—
"I'm sure I shall not pass again this way."

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,—
"I'm sure I shall not pass again this way."

TUESDAY.

The Best that I can.

"I cannot do much," said a little star,
"To make the dark world bright!
My silvery beams cannot struggle far
Through the folding gloom of night!
But I'm only a part of God's great plan,
And I'll do the best that I can."

"What's the use," said a fleecy cloud,
"Of those few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold!
Yet I'm a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought like a silver thread
Kept winding in and out all day
Through the happy golden head;
Mother said, "Darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why, and for what all things were,—
She was only a child at school!
But thought, "It's a part of God's great plan
That even I should do all that I can!"

So she helped a younger child along,
When the road was rough to her feet,
And she sang from her heart a little song,
That we all thought passing sweet;
And her father, a weary, toil-worn man,
Said, "I, too, will do the best that I can."

WEDNESDAY.

Slipping Away.

They are slipping away,— these sweet, swift years,—
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream,
As pure as the flush in the sea shell's throat,
As sweet as the wood bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim lighted stair,
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years,— ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
And never an angry word.

THURSDAY.

Our Ideal.

Have we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was. And yet
We lost it in this daily jar and fret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been.

— *Adelaide A. Procter.*

FRIDAY.

The Gain of Loss.

On earth we gain by losing,
And win by failure here;
We scorn the world's poor tinsel,
The golden crown to wear.

'Tis by defeat we conquer,
Grow rich by growing poor;
And from our largest givings
We draw our fullest store.

Then let the blossoms perish,
And let the fragrance go;
All the surer and the larger
Is the harvest we shall know.

All the sweeter and the louder
Our songs of harvest-home,
When earth's ripe autumn smileth,
And the reaping day has come.

SATURDAY.

A Song for To-day.

Groweth the morning from gray to gold:
Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
Yesterday's tasks are a work that is done.

Yesterday's failures are all forgot,
Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,
Lay them low in the soundless deep.

Share thy crust and ask no dole;
Offer the cup thou wouldst never drain;
Only he who saveth his soul
Loseth all that he fain would gain.

Smile with him who has gained his desire;
Smile the gladder if at thy cost.
It was his to win and thine to aspire,
It is his to-day that loved the most.

Pluck the flower that blooms at thy door;
Cherish the love that the day may send;
Cometh an hour when all thy store
Vainly were offered for flower or friend.

Gratefully take what life offereth,
Looking to Heaven nor seeking reward;
So shalt thou find, come life, come death,
Earth and the sky are in sweet accord.

—*Louise M. Hodgkins.*

DR. THOMAS HILL.

In the death of Thomas Hill, D.D., LL.D., which occurred at the home of his daughter, Mrs. Worcester, in Waltham, Mass., November 21, we lose one of our most distinguished and most beloved leaders. A few years ago his was a familiar figure at every important denominational gathering. Latterly feeble health has compelled a partial retirement. Dr. Hill had a remarkable experience. Born in New Brunswick, N.J., Jan. 7, 1818, the son of an Englishman who was a tanner by trade and afterwards a judge, he was left an orphan while very young, and was apprenticed to a printer for three years when he was twelve years old. He then went to Lower Dublin Academy, near Philadelphia, one year, and was then apprenticed to an apothecary in New Brunswick. He afterward entered Harvard, where he graduated in 1843, and at the Divinity School two years later. He then went to Waltham, where he was settled over the Unitarian congregation, and preached there fourteen years. In 1859 he succeeded Horace Mann as President of Antioch College, Ohio, and while there was also pastor of the Church of the Redeemer in Cincinnati. Chosen President of Harvard in 1862, he held that office until 1868, when he resigned on account of impaired health. His most remarkable act while President of Harvard was his advocacy of the elective system; and it was in his term of office that the first changes in that direction were made. He accompanied Louis Agassiz in his coast survey expedition to South America. On his return, he accepted a call to Portland, Me., where he has since resided.

Dr. Hill's varied ability in so many intellectual fields was always matter of astonishment to chance acquaintances and of loving pride to his personal friends. As a mathematician, he was among the very few who could hold their own with the late Prof. Peirce. Most of the mathematical articles in the new American Cyclopædia are from his pen. He was a botanist and geologist of the highest rank. With Agassiz, who was a warm personal friend, he maintained to the last that the evolutionary theory was a hypothesis rather than an established theory. He was an artist of considerable talent, a poet, a powerful preacher, a profound philosopher. He was a marvellously well-read man, even in these days of omnivorous reading. Of deep experience in life and widely travelled, he was one of the most delightful of conversationalists. His perfect modesty and genial temperament made him universally beloved as he was universally admired. His work in every field was on the highest plane. He inspired others. Few of the younger men to-day but owe much of the best directing tendencies of their thought to Dr. Hill.

EDITORIAL NOTES.

December! The last cover is removed, and the table of contents for the year issued with this number bears ample witness to the richness of the feast.

"A Merry Christmas" to all our readers, from Maine to Mexico, from England to Japan. Round the world, and round, may the ringing words be borne upon their living lips, carrying the message of good cheer from heart to heart!

We are passing from the old to the new. The memory of things done, days ended, dreams dreamed, bubbles burst, and pleasures passed, hangs about us like a hazy evening cloud; while the thrilling hope of things to come, days to be, dreams to dream, bubbles yet to blow, and pleasures to enchant us once again, glows gloriously above. Good-bye, old year. We go to welcome in the new; for "the old things have passed away, and, behold, they are become new."

The New York *Independent*, in its issue of November 5, devotes considerable space to home missions, the work done by the Protestant churches in America. There are brief statements from the proper officers of nearly every missionary organization in the country, but under the heading "Unitarian" this extraordinary statement appears: "We heartily regret that we have not been able to get a sketch of the home missionary work of the Unitarian churches from an officer of the Unitarian Association. No statistics whatever are given for the Association or for the Building Fund in the Unitarian Year Book." We can only reply by saying that the statistics desired are obtainable by *anybody*. They are published for *free* distribution, and widely circulated in pamphlet form, with the annual report of the Board of Directors of the American Unitarian Association; whereas the Year Book is a directory, not a report; nor is it for free distribution. The figures asked for by the *Independent* are to be found on pp. 64–70 of the last report for the year ending April 30, 1891, and are as follows: "Spent for missionary purposes in the United States, $72,299.66. Amount paid as loans to sundry societies by the Church Building Loan Fund, $39,400.00."

The paper upon "The Person of Christ," by C. C. Everett, which we print in full in another column, was delivered before an unusually large gathering of the Boston Unitarian Club, and created a very marked impression. We consider it, without exception, the best presentation of this much-discussed question ever made. With the care and precision of the most skilful surgeon, all the accumulated layers of foreign substance are delicately removed, not only without injury to the life within, but revealing that life freed from impurities, radiant as never before. The paper is critical, as the high scholarship of its author compels it to be. It is philosophical, profoundly so. It is historical, as realistic as history can make it. Yet it moves forward with delicate spiritual tread through an atmosphere sparkling with poetic imagery. May we doubt if literature can furnish any simile more impressive than this, in which Dr. Everett expresses the absolute dependence of humanity upon God. "As the bird cannot rise through the air toward the heavens unless it is buoyed up by the air itself, so no spirit can rise to the contemplation of God unless it be lifted upon the spirit of God."

About four months ago a book appeared in Japan which seems likely to exert more influence upon the development of Christianity in that empire than any other work written or printed there since the opening of the country to Christian influences. The book is entitled "The Present and Future of Christianity in Japan." Its author is Rev. T. Kanamori, a man who has been an influential orthodox preacher and minister, but who, having grown away from the theology of Orthodoxy, has finally come out with a book which is having an extraordinary sale, and is kindling a flame of earnest discussion all over Japan. No such blow has before been struck against the dogmas of Orthodoxy. No such popular plea has before been made for a "rationalistic and nationalistic" Christianity,— a Christianity ignoring the theological systems of the Occidental world, and basing itself upon simply the ethical and spiritual teachings of Jesus, developed and applied by the Japanese people according to their own genius and needs. One of the leading papers of Japan, the Japan *Daily Mail* of October 2, devotes three

long and closely printed columns to the book, giving a full summary of its contents. The article is so able and the book is so significant that we reprint the article nearly entire in this issue of the *Unitarian.* Judging from this summary, we do not wonder that the book is stirring up a commotion among the Japanese people. The position taken by Mr. Kanamori is essentially that of Theodore Parker and the main body of Unitarians to-day. We shall watch the outcome of his book and his plea for an undogmatic liberal Christian church for Japan, with profoundest interest.

The *Liberal Christian*, the new organ of the Universalist church of Japan, has an editorial article in its first number on "Christian honesty," in which the following statements are made: "Perhaps eight-tenths of the Japanese Christian pastors disapprove the orthodox dogma of eternal punishment, while six-tenths of them denounce the doctrine of the trinity; and upon the whole seven-tenths of them cannot be regarded as orthodox, when judged by the European or American standard. . . . Some of them conceal their opinions for fear that they may be excommunicated by their church, should their opinions be known. . . . The church authorities, on the other hand, sometimes condone the dishonesty of their pastors, as they are afraid of losing capable ministers." These statements have been taken up by the public press, and representatives of Orthodoxy stoutly deny their truth. However, there appear to be reasons for believing that they have not been made without ground.

The important information just reaches us that our Unitarian workers in Japan have organized in Tokio a "School of Liberal Theology," with a strong corps of five instructors. Rev. Clay MacCauley is President of the school, and Instructor in the Philosophy of Religion and Comparative Religion; Rev. Wm. I. Lawrance is Secretary and Instructor in Biblical Theology, Homiletics, and Pastoral Care; Prof. Wigmore teaches Ethical Theory; Prof. Droppers, Social Science and Applied Ethics; and Prof. Liscomb, Church History. Eight young men enrolled themselves the first day as students in the school, most of them graduates of institutions of higher learning, and some of them men of proved ability. Mr. Lawrance writes: "We feel that these eight young men form a band from which we may expect much in the future. Our own hopes are high, and our energies quickened by the opportunity which has thus come to us to spread a knowledge of our faith in this land." The opening of this School of Liberal Theology is by far the most important step taken by our missionaries since the establishment of their monthly magazine. The indications are that Unitarian thought is to have a great future in Japan.

Rev. Richard A. Armstrong, after returning to England from attending our National Conference, printed some of his impressions in the London *Inquirer.* In most respects he had been pleased with what he had seen and heard. There was one exception, however. He writes: —

One disappointment I must confess. The coldness of the majority of this great Unitarian Convention toward the temperance movement chilled me and surprised me. Mrs. Mary Livermore spoke at an evening session. Personally, she was received with a reverential enthusiasm, which spoke volumes for her character and record. But the moment she touched temperance a manifest coldness fell upon the audience. I had looked forward eagerly to the special meeting of the Unitarian Temperance Society the following afternoon. I had expected earnest and stimulating appeals,—had thought I might get the touch of American ardor in this great cause. But it was a mere business meeting, with discussions about terms of membership, and the like. It seemed to me that the promoters lost a golden opportunity of awakening consciences. I have seen many indications that the temperance movement is not so forward in this country as at home, and that the mass of the Unitarians are not in the van.

We regret to confess that there is too much truth in this. We have some in our ranks who are as earnest and able temperance workers as can be found. But, as a body, we are not half awake to the magnitude of the drink evil and our responsibilities concerning it. The National Conference passed a strong resolution on the subject, but that only poorly compensated for the lack of a rousing temperance meeting to send us all home with new zeal and

consecration in the most urgent moral crusade of our day.

Writing on the subject of "Sunday and the Centennial" in the Boston *Commonwealth*, Edward Everett Hale says: —

The great park at the World's Fair should be open on Sunday. The museums and galleries should be open. The workshops should be closed. Neither man nor beast should do any sort of work. It is easy to see that this is the arrangement which the God of nature and history approves. For he displays, with equal love, all the glories of his world on the first day of the week and on the seventh, as on the second and the sixth. He has no fear that the wonders of the world or its beauty will disturb men's worship or reverence. A perfect arrangement would open the parks and museums *free* on the day of rest, at such hours as should not seem to compete with the regular arrangements for public worship. If this is impossible, the price of admission should be *reduced*.

We do not see how persons of any intelligence and breadth of view, who care for the interests of religion and virtue, and who at the same time have any sympathy with the poorer classes who have to labor hard all the week, can do otherwise than join in urging this demand, that the grounds, parks, museums, and art galleries of the Exposition shall be thrown open on Sunday afternoons, either free or at a very low price. Shall the liquor-saloons and theatres and low concert halls and gambling places, and haunts of evil of all kinds in the great city, be open on Sunday, and shall the one place that can successfully compete with these be closed?

The Illinois Unitarian Conference at its recent meeting in Monmouth adopted the following sensible preamble and resolution on this subject: —

Whereas, we believe in the observance of Sunday as a day of rest, and that the best observance of Sunday as a day of rest should be secured during the Columbian Exposition to be held in Chicago; and

Whereas, we believe the idea of six millions of people trying to dictate to sixty millions (not to mention the hundreds of thousands from foreign lands and of other faiths), by insisting said Exposition shall be closed on Sunday, is wrong, and that, if this is done, more harm will result through filling the dens of vice, the saloons, and other resorts of infamy with thousands who must of necessity remain in the city over Sunday; and

Whereas, we believe that places should be provided on the grounds where religious denominations of all nations can hold services, thus counteracting the many temptations of the city and affording the ministers of this and other lands opportunity to place before the pleasure-seeking thousands lessons of religion amid all that is grandest and most impressive in commerce and art,— therefore be it

Resolved, That it is the wish of this conference that the gates of the Columbian Exposition be opened to the public on Sundays at a reduced rate of admission; that the machinery be silent, but that the buildings of art, etc., be opened for the benefit of all, thus giving the wage-workers, as well as the general public, the benefits thereof; and that we earnestly request the commissioners to see that this is done.

From many directions come indications of the growing efficiency of the American Unitarian Association as a missionary agency in all parts of the land. At last it is coming to be felt to be in the fullest sense of the word "*national*." Not only in the South and on the Pacific Coast, but in the Central West, it is gaining such a hold as it never had before. By its generous pecuniary aid granted to churches and State conferences, by its tracts sent out by the hundred thousand, by the tours made by its secretary into all regions, and by its excellent system of missionary supervision and management which puts every important section of the country under an efficient superintendent of its own, the Association is bringing itself into such touch with our churches and workers, and with the liberal thought of the country generally, as cannot fail to produce large and constantly enlarging results. We have now a national administrative and missionary organization, which, if not incapable of improvement, is at least worthy the confidence of every body everywhere. And now let it have the funds it asks for and the men, and we may expect to see the sixty-two new churches organized during the past two years, followed by *seventy-five organized in the next two.*

Do our ministers, churches, and Post-office Mission workers generally understand that we are offering the *Unitarian* for *missionary uses* for *fifty cents a year?* That is,

that we are offering to send *packages* of *ten copies* to *one address*, to be used for *missionary purposes*, for *five dollars*. There has been a great demand for a periodical for missionary use at *fifty cents*. *Here it is*, and a periodical that is *very cheap at a dollar*. Now let us all take hold together, and send it to the thousands who are longing for, but do not know where to find, such a reasonable and inspiring gospel as ours.

With the next number the *Unitarian* will begin a new volume and its seventh year. Its motto will continue to be, "Forward to ever better things." Now is the time to renew old subscriptions and to send in new ones. Please bear in mind that the office of publication of the *Unitarian* is now in Boston, at 141 Franklin Street, to which address all subscriptions and business communications, items of religious news, and all correspondence should be sent. *Articles* only should be sent to the Western office at Ann Arbor, Mich.

UNIVERSALIST NOTES.

The Worcester Convention had more interest to readers of the *Unitarian* than most denominational gatherings have for those outside the lines, because the most important debate of the session grew out of a resolution looking to the securing of large co-operation between Unitarians and Universalists. The outcome was, on the whole, encouraging to those who would like to see a more friendly feeling and more frequent intercourse and association between the two bodies. And, if some things were said not altogether pleasant nor conciliatory, it must be borne in mind that the presentation of the matter was not altogether fortunate, nor the circumstances under which it was brought forward. It would have saved a good deal of comment, for example, if the resolutions adopted at the Saratoga Conference had been officially before our own convention instead of being pigeon-holed somewhere in transit. It is easier to respond to your neighbor's compliments when you have them directly from his hand instead of by hearsay. It was equally unfortunate, too, that the resolutions introduced at Worcester were explained and supported as having finally in view the "union" of the liberal missions in Japan, and even of the two denominations in America. Even a suspicion that they were committing themselves to a policy which might some day merge their denominational identity, here or in Japan, was certain to rouse the opposition of our church leaders almost to a man. We are a people loyal to our church and its traditions, and beginning to take a certain pride in the very machinery we have erected at such cost and sacrifice; and perhaps we are over-sensitive when it is even so much as hinted that we might consolidate with any body.

May it be said in all frankness, moreover, in justice to some of our older men, that they cannot quite forget as yet that in the earlier struggles of the denomination it got scant recognition from Unitarians; and there are even modern instances in which it has seemed to Universalists as if their presence in the allied armies of the Broad Church movement was ignored or forgotten by their Unitarian comrades. It is a happy omen for the future that these days and dispositions are passing away, and a better feeling is prevailing on both sides. But one of the very first conditions of the larger co-operation which some of us hope to see must be a more thorough and fraternal acquaintance and exchange of ideas between the denominations. The work of the *Unitarian* in this respect has been admirably conceived and carried out, with the wisdom characteristic of its managers. This is the right end of the work with which to begin. Boston and New York and Chicago must be brought into more fraternal relations before there can be united work in Japan.

While this mood of confession and frank utterance lasts, may I not say one thing more, which is perhaps, after all, the most vital point. Probably the most serious reason why Universalists hesitate over the call to a larger union with Unitarians is the fear which exists that before any real and permanent spirit of co-operation could be educated Unitarianism will be thoroughly committed to the position of the Free Religious Association. There is a well-defined apprehension on the part of Universalists that this is the direction in which Unitarianism is moving; and as long as that impression exists there will always be a barrier in the way. If Unitarianism is to stand for "a higher, purer form of Christianity," the two denominations must inevitably draw nearer together. But it will be contrary to all our experience and history to expect the Universalist Church to feel any sympathy for anything which even looks like a movement away from Jesus Christ and his gospel. We have all noted with intense interest and sympathy the splendid fight the *Unitarian* has made to "keep the faith," and resist the efforts to drag the denomination off its Christian basis. But it has dismayed us that there should be any need for such a contention, or that, when the issue was raised, it should not have received such prompt, unequivocal, and final decision that nobody would have been in any doubt about the future.

These are frank words, indeed; and they are spoken with the single desire to promote

the new spirit of fellowship and enlarge the field of common work. But they are uttered with a profound conviction that no basis of fellowship can be permanent which is not framed in honesty as well as in fraternity, in candor as well as good feeling. Nothing will be gained by taking hold of the wrong handle, beginning at the wrong end, or ignoring the existence of plain facts. It is undeniable that the Universalist Church has the largest possible community of interest with Christian Unitarianism. Speed the day when, under the common symbol of the cross of the Christ, both bodies may move unitedly to nobler and more decided victories!

JOHN COLEMAN ADAMS.

GUILD DEPARTMENT.

THE VOYAGE OF LIFE.

Read before the Guild at Montpelier, Vt.

The representation of life as a voyage has been a favorite figure among writers of all ages, and for good reason. There are so many chances for beautiful as well as apt comparisons between the two,—the rush and turmoil over which we hurry till we reach the boundless ocean of eternity, and the course of a boat over the rapids and along the swift current of a river till it comes to the ocean, and the like uncertainty and danger attending the voyage of a great ship, marvellous in construction and mechanism, but often so utterly helpless and at the mercy of the "mighty waves of the sea." The comparisons might be extended indefinitely. Let us try to draw some that may be helpful.

In a voyage there is always some definite end in view, some port to be gained: never is it aimless. The ship must be well provisioned for the probable length of the voyage, with an ample surplus for possible delays caused by adverse winds or still more adverse calms. The faithful captain feels deeply the responsibility of the trust that rests upon him, tries to keep his course true, avoids all known dangers and whatever new ones may present themselves in the course of the voyage, enjoys what friendly intercourse he may in the way of signals to other ships, finds time to keep his interests alive to the beauties of earth, sea, and sky, as they are presented to him daily; and, at last, after these days of preparation, vigilance, and precaution, lightened, too, by many joys, he is brought to the "desired haven."

Young people are or should be preparing for their voyage of life. It should have an end in view and the choice of ports, and the courses thereto are wide. A drifting ship is worse than useless, because it may impede or even, perhaps, wreck others. We should see to it that our ships are seaworthy; that we have sound minds in sound bodies, each developed as perfectly as it is in our power to have them, so that they may be able to bear the strain of future storms and shocks; that our provisions of hope and trust be ample, that, in case of long, wearisome calm, or terrible tempests, we may have something to sustain us, and not "make shipwreck of our faith in an unfathomed sea of doubt." Like the faithful captain, too, we must have thought of the responsibility that devolves upon us, the difference it makes whether we keep in the straight course or follow our own idle whim, thereby exposing others as well as ourselves needlessly. We must avoid all dangers which the long experience of voyagers on this great sea of life has made widely known.

Voyages are so various: some go over great seas, propelled by the mighty power of steam; some sail calmly and securely, making what would be otherwise adverse winds further their course by a right adjustment of sail; some row; some, alas! have to paddle, and cannot get far by such means. But every one can set out for some port, whatever his mode of locomotion. Do not be like a fully equipped ship mouldering away its timbers in some quiet bay, or a great, cumbrous, useless thing, tugged along by some more energetic craft. Two stanzas from Whittier's "Eternal Goodness" will more than say the rest:—

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good.

"I know not where his islands lift
Their fronded palms in air:
I only know I cannot drift
Beyond his love and care."

EVELYN S. LEARE.

The Channing Guild of the First Parish, Waltham, is engaged in its third year's work. The sessions are held every other Sunday evening from the first Sunday of October to the last Sunday of May.

We are glad to notice that a guild has been established in the still new society at Pittsfield. It will hold meetings on alternate Tuesday evenings.

The guild at Norton held its annual meeting October 26. See full account in "News from the Field."

Rev. B. R. Bulkeley recently addressed a number of young people in the parish house of the Unitarian church, Hingham, Mass., with a view to encourage them to form a guild. On the following Sunday a guild was formed.

The Hopedale Guild meets during the Sunday-school hour, after the opening exer-

cises. It has published two tracts,—one on temperance, and one on "Why Unitarians claim the name of 'Christian.'"

A guild has been formed in Lincoln, Neb. The programme for each evening is: 1. Religious Quotations from All; 2. Poem; 3. Prayer; 4. Topic of the Evening.

The guild of Medfield, Mass., held a very interesting annual meeting on Friday evening, November 20. A member of the guild conducted the meeting in the church. Rev. W. W. Hayward, the pastor, presided at the collation. Rev. Messrs. W. H. Fish, Jr., F. B. Hornbrooke, J. F. Nicholson, and F. P. S. Lamb made addresses and speeches. The Young People's Society Christian Endeavor of the town and the Baptist Union sent delegations. Speeches were made by representatives of the visiting guilds.

All guilds are requested to join the Alliance by sending the names of pastor and two delegates to the recording secretary, Miss Margaret Blanchard, Concord, Mass. We think quite a number are not represented. B. R. Bulkeley.

TEMPERANCE NOTES.

The Unitarian Temperance Society is making arrangements to issue a special service for use on February 21, the Sunday before Washington's Birthday. About seventy-five Sunday-schools used the service prepared last year; and it is hoped that, if another service is issued, even a larger number than before will be required.

The Unitarian Temperance Society is giving away so many of its leaflets and tracts, in answer to calls from the churches, that all contributions to its treasury are very gratefully received. All persons paying into the treasury the sum of one dollar become regular members of the society.

At a recent meeting of the Channing Club of Boston, this being a club of the younger men of our Unitarian churches there, the following appeared upon the *menu:* "By the unanimous vote of the Council, 'Gentlemen are requested not to smoke at the meetings of this Club.'"

During the past week (November 13–18) there has been held in Boston the Annual Convention of the World's Woman's Christian Temperance Union, of which Miss Frances Willard is the head, and at which Lady Henry Somerset was the most distinguished English representative. The meetings were marked by great enthusiasm, and cannot fail of doing good. It is truly marvellous, the devotion, the untiring zeal, of these Christian women. I was able to attend but one of their meetings. A few nights before I had been present at a great meeting of the Salvation Army to hear Mrs. Booth-Clibborn. I could not but compare the two, and I found myself comparing rather than contrasting. For, while the methods were so different, it was easy to distinguish the underlying motive of salvation from an evil life to a pure and noble life, from a degraded to a sanctified character. Shall we stand off and find fault with methods? What are we doing to compare with what the soldiers of this new Army are doing, or with what these women, two hundred and fifty thousand strong are doing, which should justify us in criticism? Certainly I have only words of praise now at hand, and say, "God bless the Salvation Army and the Woman's Christian Temperance Union, and with increasing zeal and wisdom give them even greater success in their noble work!"

After the sessions of the World's Woman's Christian Temperance Union (at which, by the way, about forty countries were represented) the National Woman's Christian Temperance Union was convened, and held meetings for several days. Reports from the numerous lines of educational and reform work undertaken by the union were made,—all of them hopeful and encouraging. Miss Willard said at the closing session, "We have had many conventions; but, take it all in all, never have we had such a glorious one."

On Sunday, November 15, sixty of the temperance women spoke in as many pulpits in or near Boston. Among them was Mother Stuart, one of the leaders of the Women's Crusade, and Lady Henry Somerset, president of the British Woman's Christian Temperance Union.

Says the Boston *Herald:* "Mrs. Livermore did not succeed in persuading her sisters of the Woman's Christian Temperance Union that the opening of the gates of the World's Fair on Sunday would be far better than closing them and turning the visitors over to the mercies of the Chicago liquor-saloons. She was right, just the same."

C. R. Eliot.

LITERARY NOTES.

It was an oversight that we did not credit the poems selected last month for our daily "Upward Looks" to Rev. John Page Hopps of Leicester, Eng. They are from a volume of poems recently published by him, entitled "Pilgrim Songs, and Other Poems."

Mr. Sunderland has just printed the eightieth thousand of his statement, "What do Unitarians believe?" Five hundred copies have just been ordered by the Channing Auxiliary of San Francisco, for use in Post-office Mission work. Three thousand copies

have been bought by the Kansas City church, and distributed in that city.

Hon. Carroll D. Wright's paper on "Marriage and Divorce," read before the last National Unitarian Conference, appears in the November and December numbers of *Lend a Hand.*

"Consider the Lilies, how they grow," is the title of a volume of poems by Rev. W. C. Gannett and Rev. F. L. Hosmer that has just been published in England.

The religious journal which Dr. Perin and his fellow-Universalists have started in Japan takes the excellent name of the *Liberal Christian.*

Early in 1892 Houghton, Mifflin & Co. will publish under the title of "The Spirit of Modern Philosophy" the lectures given by Dr. Josiah Royce of Harvard in Cambridge last winter.

Prof. Norton has collected from the unpublished writings of James Russell Lowell a volume which will be published shortly under the title "Latest Literary Essays and Addresses." It will contain papers on Gray, Landor, Walton, Milton, Shakspere's "Richard III.," and some others.

A noteworthy feature of the December *Atlantic* will be a paper on "Shakspere's 'Richard III.'" by Mr. Lowell, it being the address which he gave at Chicago some four years ago, and which has never before been printed.

The Unitarian Sunday School Society, 25 Beacon Street, Boston, publishes a most excellent Christmas service of eighteen pages, with illustrated cover for $4 per hundred; single copies, five cents. The music is all new, composed expressly for this service by Howard M. Dow, the well-known Boston organist. The service also contains two charmingly fresh and taking original carols by Rev. E. A. Horton.

The January number of the *Unitarian* will contain a careful review of "Conduct as a Fine Art," the joint work of Nicholas P. Gilman and Edward P. Jackson.

Lee & Shepard have just published a new book by Mrs. Kate T. Woods, entitled "Grandfather Gray," which is said to exceed in interest any of Mrs. Woods's characteristic tales of New England life.

An especially valuable book for private students, for classes and for clubs, is "The Study Class," by Mrs. Anna Benneson McMahan, who will be remembered as having so ably edited last year the letters of Horace Walpole. Mrs. McMahan quotes on her title-page Emerson's words: "The use of literature is to afford us a platform whence we may command a view of our present life, a purchase by which we may move it"; and it is from this high vantage-ground that she discusses her subject. It is a book that is particularly calculated for women's clubs, growing, indeed, out of outlines designed to aid and guide in club study; and its schemes have been practically tested by several correspondence classes. The one hundred and fifty topics included provide for a five years' course, and they fall under five general divisions: Shakspere, The English Drama, English Poetry, Robert Browning, and "The English Essay." It is a volume that has made itself indispensable in actual use by a limited circle, and it can hardly fail to be welcomed now by that wider circle to whose uses it is available. (Chicago: A. C. McClurg & Co.)

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Review of Reviews (November).

William II., Emperor of Germany. By W. T. Stead.

Education in a Typical Swiss Town. By Prof. Eberli.

Three Fallen Leaders: Parnell, Boulanger, and Balmaceda.

The Unitarian Review (November).

Sermons by Frederic Henry Hedge. By Cyrus A. Bartol.

Mind in Man and Brute. By Prof. E. P. Evans.

A Call to the Ministry. By Albert Walkley.

New England Magazine (November).

The Home and Haunts of Lowell. By Frank B. Sanborn.

The Cause of the Defeat of the Confederacy in the War. By Albert B. Hart.

The Arena (November).

Bismarck in the German Parliament. By Emilio Castelar.

The Doubters and Dogmatists. By James T. Bixby, Ph.D.

The Woman Movement. By Lucinda B. Chandler.

International Journal of Ethics (October).

An Interpretation of the Social Movements of our Time. By Prof. Henry C. Adams.

The Problem of Unsectarian Moral Instruction. By Felix Adler, Ph.D.

The Theory of Punishment. By Rev. Hastings Rashdall.

The Century Magazine (November).

A Great German Artist: Adolf Menzel. By Carl Marr.

The Food Supply of the Future. By W. O. Atwater.

James Russell Lowell. By George E. Woodberry.

The Old and New Testament Student (November).

The Self-consciousness of Jesus in its Relation to the Messianic Hope. By Rev. Albert W. Hitchcock.

The Bible in English Life and Letters. By Rev. J. T. McClure, D.D.

Lend a Hand (November).

Marriage and Divorce. By Hon. Carroll D. Wright.

Leagues of Theosophical Workers. By J. C. Verplanck.

The Andover Review (November).

Shop-girls and their Wages. By Prof. J. H. Hyslop.

The Education of the Indians. By W. Barrows, D.D.

Recent Progress in Ballot Reform. By Frederic G. Mather.

The Atlantic Monthly (November).

Count Tolstoï at Home. By Isabel F. Hapgood.

The Chief City of the Province of the Gods. By Lafcadio Hearn.

The Schools at Oxford. By S. E. Winbolt.

The North American Review (November).

Russian Barbarities and their Apologist. By the Chief Rabbi of the British Empire.

Women in English Politics. By Justin McCarthy, M.P.

What Americans can do for Russia. By Sergius Stepniak.

Italy and the Pope. By ex-Prime Minister Crispi.

PUBLICATIONS RECEIVED.

Out of the Heart. Poems for Lovers, Young and Old. Selected by John White Chadwick and Annie Hathaway Chadwick. Troy, N.Y.: Nims & Knight. Price, $1.

Essays, Reviews, and Addresses. By James Martineau. Selected and revised by the author. III. Theological: Philosophical. IV. Academical: Religious. London and New York: Longmans, Green & Co.

The Voice of the Spirit. Responsive Services from the "Imitation of Christ." Selected and arranged by Lewis G. Wilson. Hopedale: Guild of A Kempis.

The Story of Portugal (Story of the Nations Series). By H. Morse Stephens. New York: G. P. Putnam's Sons. $1.50.

Church and Creed. By R. Heber Newton. New York: G. P. Putnam's Sons. 75 cents.

A Cloud of Independent Witnesses to the Truth, Value, Need, and Spiritual Helpfulness of Swedenborg's Teachings. By B. F. Barrett. Philadelphia: The Swedenborg Publishing Association. $1.

Years of Experience. An Autobiographical Narrative. By Georgiana Bruce Kirby. New York: G. P. Putnam's Sons.

Happiness from Thoughts, and Other Sermons. By James Vila Blake. Chicago: Charles H. Kerr & Co. $1.

Religion and Life: Eight Essays, and an Essay on Modern Religious Developments. By various writers. Edited by Richard Bartram. London: The British and Foreign Association.

Pilgrim Songs, and Other Poems. By John Page Hopps. London: Williams & Norgate. Price, 3 shillings.

A Descriptive List of British Novels. Compiled by W. M. Griswold, Cambridge, Mass. $2.

Sixth Annual Report of the Commissioner of Labor, 1890. Cost of Production: Iron, Steel, Coal, etc. Carroll D. Wright, Commissioner.

Pamphlets.—Intemperance: In its Relation to Social Ills. By Mrs. Anna G. Spencer.—Don't Smoke. To our American Boys. By Rev. A. A. Livermore.—Bill Sykes's Theology; or, Jesus Christ a Victim of Vicarious Suffering. By John W. Brown. —Questions for Bible Study. By Charles F. Dole.—Who was Jehovah? By John Page Hopps.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The first regular meeting of the New York League of Unitarian Women for the season 1891–92 was held in the Church of the Messiah, New York City, on Friday, November 6. Mrs. Morse, the president, called the meeting to order, and welcomed the members to the work and pleasure before them. The report of the last meeting was read and adopted; also the treasurer's report. Mrs. Pond of Plainfield, N.J., gave an interesting history of the Unitarian church of that place, and a statement of its present condition and the imperative need of funds.

A motion was made that the various branch auxiliaries be pledged to aid in the raising of funds, and a collection was taken. The subject for the day was "The Influence of Unitarianism":—

I. In the present attitude of other churches toward creeds, is not a persistently liberal course the most influential one for us to pursue?

II. Is not the broad fellowship of Unitarianism its most Christian quality?

III. Considering the prevalence of creed criticism, should we, as Unitarians, revert to doctrinal discussion?

The first paper was by Mrs. F. A. Blossom, and advocated as definite a statement as possible of the fundamental points of doc-

trine commonly accepted among us. When forced to particularize, Unitarians affirm their belief in the fatherhood of God, the brotherhood of man, the essential divinity of human nature and its grand ultimate destiny. The objections of Unitarians to a creed are its claims of infallibility and finality. With us a statement of our belief is recognized only as a motive power to a higher life. It is our duty at this time to announce anew our declaration of belief, not formulated as a creed, but represented as a philosophy of life.

The second paper was by Miss Herzog. It first treated of the attitude of churches toward creeds. Loyalty to creed has always been held above conduct; but the tendency of the day seems rather a falling away from creeds. The efforts of the churches in their creed revisions and criticisms seem rather to get men out of the church than to draw them in. Creed criticism with them is not a seeking after truth: the creed is finished, and must be believed, whether understood or not.

In former years the attitude of the liberal church has been aggressive: now its work should be positive. True worship is a correct life, and an hour of spiritual thought is worth days of theological discussion.

The main efforts to spread Unitarianism should be through home education, and all our claims will be settled by time.

The general discussion was opened by Mrs. S. J. Barrows of Boston, who emphasized the importance of correct living. "Those who do the will shall know the doctrine," and illustrated this point by relating her own experience as missionary. The importance of great care in regard to the influences which surround children was also urged. This point was treated at some length in the general discussion, and several books and manuals were recommended for home use.

Mrs. J. W. Chadwick spoke on the third topic. The discussion of doctrinal questions was urged, not to the exclusion of social and ethical questions, but as an imperative duty of Unitarians at this time. Mrs. Chadwick lamented the inability of many in the Unitarian Church to give a statement of their position, when asked to do so, and felt that great care should be exercised with children that this difficulty may be overcome. Each individual should be able to make clear to himself his own position, and able also to present it to others clearly.

This point was also emphasized by several speakers. The president then spoke on the general subject, after which a hymn was sung and the meeting closed with repeating the Lord's Prayer. M. H. H.

"God bends from out the deep, and says:
'I gave thee the great gift of life:
Wast thou not called in many ways?
Are not my earth and heaven at strife?'"

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the* 18*th of the month.*]

Asheville, N.C.—The new Unitarian Society which Mr. Chaney started here last summer has secured the services of Mr. C. T. Sempers, a graduate of the last class of the Cambridge Divinity School. Mr. Sempers begins his work well equipped. If some of the generous visitors to Asheville would unite with the young church there in building a convenient and attractive chapel, the only real obstacle to forming a successful Unitarian church in Asheville would be removed.

Atlanta, Ga.—Rev. William Roswell Cole, a recent graduate of the Cambridge Divinity School, is doing excellent work here. He has received and accepted a unanimous call to the pulpit of the Church of Our Father. His ordination to the ministry and his installation as pastor will take place in December. Mr. Cole is a native of Baltimore. He will feel at home in the South. The city and church are fortunate in securing his services.

Belmont, Mass.—On Wednesday evening, November 18, Rev. Hilary Bygrave and his wife were treated to a pleasant surprise which took the form of a reception in the church parlors. The occasion was the fifth anniversary of Mr. Bygrave's settlement over the parish; and, in the course of the evening, he and his wife received the happy greetings and congratulations of young and old and rich and poor alike, and were made the recipients of many beautiful and substantial tokens of their regard, including a profusion of wooden ware, a Morris reclining-chair in oak and leather, a revolving bookcase, a lady's writing-desk, and three parlor chairs, a swivel clothes-post and lines, and a hundred dollars in crisp, new five-dollar bills. It was a delightful time.

Bloomington, Ind.—Rev. J. T. Sunderland preached here November 1 in the annual course of sermons delivered before the Indiana State University. This is one of the best organized of our Western State universities. Several members of the faculty are Unitarian in their views.

Boston and Vicinity.—A very valuable series of lectures on "Social Problems of the Day" is being delivered in Channing Hall under the auspices of the National Unity Club Bureau. No admission is charged. The lectures are given on successive Monday afternoons at three o'clock. The subjects, dates, and lectures are as follows:—

November 9. Aim and Method in the Study of Social Problems. Prof. Davis R. Dewey, Massachusetts Institute of Technology.

November 16. Natural Law in Political

Economy. Prof. John B. Clark, Smith College.

November 23. Production and Distribution. Mr. Edward Atkinson.

November 30. Competition and Co-operation. Mr. Edward Cummings, Instructor in Sociology, Harvard University.

December 7. Restrictions upon Individualism. President E. Benjamin Andrews, Brown University.

December 14. Society as an Organism. Prof. Daniel Dorchester, Jr., Boston University.

December 21. Principles of Social Reconstruction. Prof. F. H. Giddings, Bryn Mawr College.

On January 11 a second course of lectures on correlated subjects will begin.

—In response to a call signed by a number of prominent gentlemen in Dr. Hale's church, about forty gentlemen met in the parlors of the church on Tuesday evening last, and organized "The Hale Club," for a better acquaintance among its members and to further the cause of Unitarianism. Meetings are to be held on the first Monday of the month. The March meeting is to be a "Ladies' Night." The officers are: president, Mr. William P. Fowler; vice-presidents, Mr. David B. Flint and Mr. D. Webster King; secretary, Mr. Clement W. Andrews; treasurer, Mr. Edmund S. Brigham; executive council, Mr. Fred. H. Nazro, Mr. George H. Flint, Mr. John Sweetzer, Mr. William H. Locke.

—Bishop Brooks has already taken an important and leading place in ecclesiastical councils; and his communion address, delivered before the Episcopal Congress in Washington last week, drew to Epiphany Church the same throngs that everywhere wait on his preaching. In this discourse the bishop said that, "to one who wholly consecrates his soul to Him, He sends the full power of His marvellous light. There is no place on earth on which man can stand where, if he searched deep enough, he cannot find God and find his own soul."

—Dr. Cyrus A. Bartol has sold his house at Manchester-by-the-Sea to Richard Storer of Boston; and we understand Dr. Bartol will in future make his summer residence on the South Shore.

Charles City, Ia.—The pastor of the Universalist church here, Rev. A. C. Grier, publishes a vigorous monthly entitled *The Circuit Rider*.

Carthage, Mo.—Since April last Rev. Enoch Powell, the missionary of the American Unitarian Association for the Missouri Valley region, and Rev. James Black, have been preaching in this flourishing town of the great lead and zinc region of South-west Missouri. The results have been encouraging. A month ago Mr. Powell and Rev. J. E. Roberts of Kansas City came here and held a series of meetings, which created a genuine Unitarian "revival." The town has been greatly waked up, and the liberal views presented find many warm adherents. It is hoped that at no distant day we may have two or three new Unitarian societies in this part of Missouri.

Chicago, Ill.—On the 5th of November Rev. Brooke Herford and Mrs. Herford made a short visit to their Chicago friends. In the evening he lectured in the First Church, his charge for seven years, on "Forty Years in the Ministry," giving an account of his work in this country and in England,—a noble and inspiring story. After the lecture there was a reception in the church parlors, where a great multitude of old friends thronged about Mr. and Mrs. Herford with loving greetings and adieus, not expecting to see them again before their departure for England.

Denver, Col.—The annual meeting of Unity Church was held on Monday evening, November 16. The reports of the trustees, the minister, the Sunday-school, the Ladies' Aid Society, the Women's Alliance, the Unity Club, and the Young People's Club, were read, and showed how remarkably prosperous and progressive the past year has been. Eighty new members have publicly united with the church during the year. All the auxiliary societies reported large memberships and unabated enthusiasm and activity. A Swedish Unitarian society has been organized in Denver under the direction of the officers of the Rocky Mountain Conference, and under the immediate charge of Messrs. P. J. Andrews and A. W. Dellquest, late of the Meadville School. The first service was held on Sunday, November 8; and a congregation of fifty liberal Swedes attended. Mr. Andrews preached, and Secretary Reynolds and Rev. S. A. Eliot made addresses in English. The meetings are held for the present in the lecture-room of Unity Church. There is every prospect of the establishment of a substantial and influential church, as there is a large Swedish population in Denver and a considerable number have already pledged support to the new movement.

Secretary Reynolds of the American Unitarian Association preached on Sunday, November 8; and on the Monday and Tuesday following platform meetings were held at Pueblo and Colorado Springs. On Wednesday a reception was given the visiting ministers at Denver. Superintendents Forbush and Van Ness spoke of the missionary work in their respective districts.

The new chorus choir at Unity has proved a great success. The congregational singing is now hearty. The Sunday-school is soon to give a concert.

Helena, Mont.—A correspondent writes: "Our Unitarian movement here is meeting with wonderful success; and a permanent organization, with a settled pastor, will be the result of the work in the immediate

future." Rev. J. H. Crooker of Madison, Wis., has been here for a few weeks past.

Janesville, Wis.—A religious council, under the management of the Women's Western Unitarian Conference, was held here November 17, 18, 19. The opening sermon was delivered by Rev. Jenkin Lloyd Jones. Rev. W. W. Fenn discussed in an able paper "The Briggs Case." Mrs. Charles Henrotin, vice-president of the World's Fair Auxiliary, made an admirable statement of the opportunities of the World's Fair. The discussion of the work of the Women's Western Unitarian Conference was led by the president, Rev. Ida C. Hultin.

Joplin, Mo.—Rev. J. E. Roberts of Kansas City and Rev. Enoch Powell, missionary of the American Unitarian Association for the Missouri Valley, have been here speaking in one of the theatres, and stirring up a very wide and general interest in the town in Unitarian thought.

Lawrence, Mass.—Since the recent settlement of Rev. George H. Young everything has begun to move with increased vigor in and about the Unitarian society. A programme has just been issued for a special course of Sunday evening lectures, to be given by Mr. Young as follows: December 6, "The City Election. License: Yes or No?" December 13, "Unitarian Belief about the Bible"; December 20, "What must I do to be saved?" December 27, Christmas concert of the Sunday-school; Jan. 3, 1892, "The Sunday Question"; January 10, "Shall we go to the Theatre?" January 17, "The Dark and the Light of the Labor Troubles"; January 24, "Tolstoï's Remedy for Society's Ills"; January 31, "Gen. Booth's Salvation Army Scheme for Darkest England"; February 7, "After Death,—What?" February 14, "Recipes for the Millennium"; February 21, "George Washington"; February 28, "Catholicism and the Public Schools." Our branch of the Post-office Mission announces Unitarian literature supplied gratuitously on application to Miss Ellen A. Call, 35 Summer Street, Lawrence, Mass.

Lincoln, Neb.—The Nebraska Conference of Unitarian and Other Liberal Churches was in session in this city November 4, 5, and 6. The time-honored custom of an opening or conference sermon gave way to a platform meeting on the opening night. Short addresses were given on "Our Unitarian Movement," Rev. Enoch Powell discussing its Aims, Rev. Newton M. Mann describing its Methods, and Rev. James Black telling of its Results. On Thursday morning Rev. James Black led the devotional exercises. Mr. Henry S. Lewis was chosen chairman of the business session, and Rev. Lloyd Skinner secretary. Churches and missionary movements were reported on as follows: Omaha, Rev. N. M. Mann and Mr. William Wallace; Lincoln, Rev. Lloyd Skinner and Mrs. E. H. Chapin; Beatrice, Rev. A. W. Connett and Rev. Enoch Powell; York, Rev. N. E. Spicer; Topeka, Rev. W. G. Todd; Lawrence, Rev. C. G. Howland; Carthage, Rev. Enoch Powell; Salina, Rev. W. G. Todd; Joplin, Hastings, and North Platte by the missionary in charge.

A very interesting paper was presented on "Post-office Mission Work" by Mrs. William Wallace of Omaha.

In the afternoon Rev. W. G. Todd answered the old catechism's first question, "What is the Chief End of Man?"

Rev. A. W. Connett told why he left the Trinitarian Congregational church and became a Unitarian.

Rev. C. G. Howland spoke concerning "The 'Hard Sayings' imputed to Jesus."

At 5.30 an elaborate lunch was served at the Universalist church by the Universalist and Unitarian ladies.

In the evening Mr. Henry E. Lewis, president of the Unitarian society at Lincoln, delivered the introductory address, reading also a telegram regretting absence from Rabbi William Rosenau. Rev. T. B. Forbush then delivered one of his powerful sermons, "The Glorious Gospel of God."

The devotional exercises of Friday morning were led by Rev. Grindall Reynolds. Mr. William Wallace was called to the chair, and a discussion of practical church methods taken up. A valuable and interesting paper on the Sunday-school and Lend a Hand Club was read by Mrs. Weeks.

Mr. W. S. Curtis of Omaha spoke concerning "The Literary Club" and Miss Schwab on "Young People's Societies."

In the afternoon Prof. Fred. Morrow Fling presented the subject of "Evolution in Religion." Rev. N. M. Mann answered negatively the question, "Has the Last Word in Ethics been spoken?" Mrs. H. P. Lewis read an excellent paper on the "Reformative Influence of Fiction," and Mr. H. W. Brown spoke concerning "The Union of Unitarians and Universalists."

At the concluding business session a new constitution was adopted, and the following officers elected: president, Rev. N. M. Mann; vice-presidents, Mrs. E. M. Abbott and Thomas L. Kimball; secretary, Rev. Lloyd Skinner; treasurer, Charles S. Lobengier; Post-office Mission secretary, Mrs. William Wallace.

At the closing session Rev. Grindall Reynolds spoke concerning "Missionary Work: Its Reality and its Need."

Milford, N.H.—This society keeps up its interest and its activities. Rev. A. J. Rich, its acting pastor, seems to find much material in the society to work with; and his large congregations and enthusiastic workers are signs of new life and strength. It shows that our societies, if they will only mean business, could very often double their activities and their numbers and influence. Besides organizing a Unity Club of over a

hundred members and a Young People's Guild of forty, both of which are fully alive, the Sunday-school, with a large pastor's class and interesting concerts and systematic work, is on the way to growth and usefulness. A parish library has been started, and a new organization is to be made of the school. The Sunday evening familiar talks are popular, and a course of lectures by well-known speakers is to be given. The beautiful stone church, with its appointments and facilities, is a great help in carrying on the work of the club. The Ministers' Union of the town, originating in the Unitarian vestry at a supper where the other clergymen were sharing the hospitalities, is one of the best things ever started in any town. Indeed, it now includes half a dozen surrounding towns, and numbers fifteen or twenty members of all denominations.

Norton, Mass.—The Young People's Guild observed its second anniversary October 26. About two hundred and fifty people gathered at the Unitarian church to listen to the exercises. The secretary's statement showed that the present membership of the guild is fifty-nine. The guild held forty-five Sunday evening services during the year, the largest attendance being 125 and the average attendance 51. At these meetings original papers, on vital and practical topics, have been read by members of the guild, an occasional lecture has been given, and there has been held a memorial service, a patriotic service, Easter and Thanksgiving services, a harvest concert, and several praise services. Rev. B. R. Bulkeley, president of the National Guild Alliance, and Rev. William H. Fish, Jr., of Dedham, were present at our anniversary and addressed the guild and its friends. There were present delegates from Dedham, Newton, Providence, R.I., and Taunton; also members of the Christian Endeavor at the Centre and the Epworth League at Chartley. The organ prelude by Mr. Abbot Smith, the words of welcome by Mr. Nicholson, and the violin solo by Mr. George Smith were highly acceptable to the audience. The guild and its invited guests then repaired to the vestry, where a collation had been provided which was enjoyed by all. If some such programme could be carried out in different parts of the country once a year as "a regular thing" in our Unitarian methods, it would greatly facilitate the diffusion of guild facts, raise the tide of enthusiasm in guild work, and create many new and invaluable friendships, besides letting the world know, not only that our liberal flag is waving at the mast-head, but also that our young people are determined to do their part to *keep it there.* C. F. N.

Oxford, Eng.—The buildings for the accommodation of the Manchester New College (Unitarian) are in process of erection. The ceremony of laying the corner-stone, five or six weeks ago, drew together a large and representative company of English Unitarians and their friends. There were addresses by Principal Drummond and others. The cost of the edifices and grounds will be about £50,000, of which sum about £44,000 have been secured. Those who have seen drawings of the new buildings say they will rank among the most beautiful in Oxford.

Pomona, Cal.—Rev. Leslie W. Sprague and his wife, Rev. Lila Frost Sprague, were installed as ministers of the First Unitarian Church November 1. Rev. Eli Fay, D.D., of San Bernardino preached the sermon, Rev. J. S. Thomson of Los Angeles gave the charge to the people, and Rev. Thomas Van Ness extended the right hand of fellowship. We have no church edifice here; and the exercises were held in the opera house, which was filled.

Rev. Mr. Sprague preached his first sermon to his Pomona congregation November 8, taking for his topic, "Why should there be a Unitarian Church?" A good congregation greeted him, and all were well pleased. Immediately after the close of the service steps were taken to organize a Sunday-school.

San Bernardino, Cal.—On Sunday, November 8, Rev. Lila Frost Sprague, joint pastor with her husband of the First Unitarian Church of Pomona, preached here to the regular congregation in Dr. Fay's church. She took the theme, "The Problem of Evil."

San Francisco, Cal.—The Channing Auxiliary is full of life and activity. It prints monthly leaflets entitled "Scattered Leaves," which it circulates in this city, and through the Post-office Mission all up and down the coast. It is preparing a very beautiful calendar for the new year, which is to contain copies of pen and ink sketches by local artists. At the last meeting of the Auxiliary a member gave a very full and interesting report of the recent Pacific Conference at Los Angeles. Hon. Horace Davis gave a very instructive and delightful lecture before the Auxiliary, November 16, on "Sights and Incidents in Japan."

—On November 8 Rev. Dr. Stebbins began a series of Sunday evening lectures in his church on "Popularity"; "Agnosticism"; "Religion as modified by American Society"; "Nonsense"; "Darwin and Darwinism"; "The Press, or Newspapers and Journalism."

Seattle, Wash.—The *Post-Intelligencer* of November 9 contains an excellent sermon by Rev. William G. Eliot on "The Duties of Life."

Shelbyville, Ill.—A social gathering of very extraordinary interest was held at the Unitarian church on the evening of November 14. A debt and mortgage to the amount of some twelve or thirteen hundred dollars have long rested upon the home of Rev.

J. L. Douthit. As the debt was becoming too heavy to be borne much longer, and as the limited income of Mr. Douthit left no margin for its liquidation, Mrs. J. G. Cochran of Shelbyville, Mrs. Gougar, the well-known temperance worker, and other friends have been for some months at work trying to raise the money to pay it. The efforts put forth culminated in what was called a "Silver Dollar Social" of the date just named. The evening was very rainy; yet a large number assembled. Those present brought their gifts, and letters were read from many persons at a distance who sent their gifts and assurances of sympathy and warmest regard. To the delight of all, the offerings were found to be sufficient to cancel the mortgage. So the home is saved, and a good man and woman are relieved of a great and almost crushing load. There were speeches, congratulations, and refreshments; and seldom have a company of people been so happy. Mr. and Mrs. Douthit were almost overwhelmed with the wholly unexpected kindness of their friends.

St. Joseph, Mo.—Rev. Enoch Powell, the Missouri Valley missionary of the American Unitarian Association, is lending a hand to the Unitarian society here, and trying to help it to get on its feet again. St. Joseph is a large and important city, and there are some earnest souls in the little Unitarian church. Some day we shall have a strong society here. Courage, and try again!

St. Louis, Mo.—We have received the following notes from the Church of the Messiah:—

I. The Eliot Society held its first meeting for the season 1891–92 on the 27th of October. There was an unusual attendance, attracted by the report of the Woman's Alliance by Mrs. McKittrick, who interested all in her account of the work. The Meadville call was prominently mentioned: the women propose responding in a creditable fashion. The members of the society, which is a branch of the alliance, were gratified to hear that we have one of the largest branches in the country, probably the only one having a director in its own right. There is no other branch in the State; but our membership of over one hundred entitles us to a State director. Other features of the meeting were the reports from the Standing Committee, and a paper on "The Domestic Service Question" by Mrs. Stone.

II. The Literary Committee will soon issue the programme for the literary class, to be called "Moral Lessons from Shakspere."

III. The chorus choir rendered the Mass of Saint Cecilia in the presence of a large congregation on the afternoon of the 15th.

IV. The Sunday-schools of the church are following studies in Unitarianism, prepared by Mr. Snyder and studied under his direction by the teachers of both schools at the weekly meeting of Sunday-school teachers. The course is awakening much interest among the scholars, and doing much to make clear the fundamental distinction between liberal and orthodox faith.

V. The four small windows remaining in the church proper will soon be filled with memorials of deceased members of the congregation.

VI. The Unitarian Club opened the season October 19. Mr. Snyder's paper on "The Semitic Influence on Modern Thought" provoked a most interesting discussion, and gave his friends one of those ever-welcome opportunities of hearing him on a secular topic. C. L. M.

JOTTINGS.

"Send out the sunlight that speaks in a smile:
Often it shortens the long, weary mile!
Often the burdens seem light for a while.

"Send out the sunlight, the sunlight of cheer,
Shine on earth's sadness till ills disappear:
Souls are in waiting this message to hear."

"All the way from Calvary down
The carven pavement shows
Their graves who won the martyr's crown,
And safe in God repose,—
The saints of many a warring creed,
Who now in heaven have learned
That all paths to the Father lead
Where self the feet have spurned."

A WORD ABOUT HERESY.

Dr. George C. Lorimer has a word to say concerning the new heresies. The air is full of questionings, and heterodoxy is rampant; but "there is no real need for the morbid anxiety that now prevails in certain quarters," for we should "remember that the heresies of the hour are not of the damnable sort which, as Peter declared, deny the Lord who bought us. Neither are they mixed with such immoralities as Paul condemns in his letter to the Galatians." The "heretics" who have attracted recent attention are men of blameless life and earnest seekers after truth, who do not question the truth of Scripture, but, by denying the old traditional method by which it was supposed that the truth had been revealed, seek to lead us "to recognize a more rational criticism than was possible to our fathers." Neither are their heresies "defections from Christian doctrine, but only from the creeds which assume authoritatively to define such doctrines." Its adherents simply question the authority of men who lived centuries ago to cast all religious belief into a set of rigid forms from which no future age can escape. Neither do they depart in the least from the high ideals of Christian life, but they do protest against a narrow interpretation of that life.

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Editor, JOSEPH HENRY ALLEN, *Cambridge, Mass.*

THE UNITARIAN REVIEW aims, first of all, to give faithful expression to the more deliberate thought of the body whose name it bears, especially of that thought which flows in the lines of its religious activity and life. But it knows no limit of sects or creed in the sources from which it draws or the ends for which it works. Criticism, speculation, or dogma, however dear to many, it holds subordinate to what concerns the immediate welfare of men.

In the field of Theology, this Review will welcome without distrust, and record without prejudice, whatever results appear to be fairly made out by critical investigation. It is pledged to no body of opinion, but only to a method which promises to bring about in the future a better harmony than now exists between religious thought and the intellectual life. It holds that Religion lies very near the actual lives of men; and that Theology, having to do with all the higher ranges of thought, has before it a definite constructive task, in the interpretation of those spiritual laws in which the welfare of man and communities is closely bound up.

Questions of the Day, especially those which touch upon matters of Political or Social Ethics, will continue to receive a large share of its attention; and regarding these the widest freedom of discussion will be encouraged. Great enterprises of Christian Charity or Social Reform, such as those so conspicuous at this moment in London and elsewhere, will (so far as possible) be reported by communications from observers, critics, or workers upon the spot.

The Editor has established, through personal communication, in the interest of this Review, lines of Correspondence with eminent leaders of opinion — theologians, religious teachers or workers, and men of letters — in England, France, Italy, Holland, Germany, and Hungary, as well as in America, which he trusts will serve to make it a true representative of that broad movement of Liberal Religion, which is so marked a feature of our own time. It is his hope that every number may include contributions from one or more of the sources here indicated.

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